SIX SERMONS

Preached by Maiſter *Henry Smith.*

1 2 of *Ionahs* puniſhment.
3 The Trumpet of the Soule.
4 The ſinfull mans ſearch
5 *Maries* choyce.
6 *Noahs* drunkenneſſe.
Two zealous Prayers.

And publiſhed by a more *perfect Copie then heertofore,*

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THE FIRST SERMON OF THE PVnishment of *Ionah*.

Ionah 1.4.5.6.

4. *But the Lord sent out a great wind into the sea, and there was a mightie tempest in the Sea, so that the ship was like to bee broken.*

5 *Then the Mariners were afraid, and cryed euery man vnto his God and cast the wares that were in the ship into the sea, to lighten it of them, but* Ionah *was gone downe into the sides of the ship, and layd downe, and was a sleepe.*

6 *So the ship maister came to him, and said vnto him, what meanest thou, O sleeper? Arise, and call vpon thy God, if so be that God will thinke vpon vs, that we perish not.*

THe sinne is past, but punishment is to come: for after disobedience followeth wrath, the heauie companion of wickednesse. For although shee loue not sin yet shee will bee alwayes where wickednesse is? yea, also full of strength like a Lyon which will not be tamed.

He that made the windes, commanded them, and they obey his voyce, the windes and the waters obey him, but man will not obey him. Hee sayth not that a wind arose but saith, the Lord sent a great winde. Therefore wee see the cause of this tempest, and so of *Ionahs* punishment. The iust iudge of the whole worlde may not suffer sinne vnpu-

nished, therefore he sends, the Lorde sent out a mightie winde. Then it was not by chance, nor yet by witchcraft: for the Mariners (notwithstanding they were infidels) were not so grosse as to ascribe it to any such cause, but rather thought it to be sent from some reuenging power, being
Psal. 10, 7. prouoked to indignation by some particular person among
25, 10, 31 them, that had committed some hainous fact: else why did they cast lots to know him, and find him out that had sinned, and whose sinnes did procure this tempest to bee sent: Though this winde had almost drowned *Ionah*, yet hee sayd, The Lord sent it: so the Lord sendeth wind to bring ships to land in safetie, and the same Lorde sendeth winde to drowne, and breake, and sinke other ships. Ther-
Iob 1. 21. fore *Iob* sayd when hee was bereft of all his substance at once, and left as poore as might be, that the Lord had taken them from him, who had first giuen all to him, adding also thansgiuing euen for the persecuting hand of God, which did so molest him. If some had so much losse by
Iob. 2. 6. tempest as *Iob*, and such dangers as *Ionah*, they would surely say with *Iob blessed be the name of the Lord for it:* But moe (it is to be feared) would say with *Iobs* wife, curse God and die.

And there was a tempest in the Sea.

First, God spake gently to him, *Arise*, Ionah, *goe to Ninnie*, then he would not goe: but seeing words would not serue, the Lord would take another way, and try whether that could make him obedient to his voyce. So the Lord caused a mighty tempest to rise in the Sea, like the messengers that were sent to compell folkes to come to the banquet, that seeing the commaundement could not, the tempest might beare rule. For vnlesse it be an imperious crosse wee will not yeeld, so headstrong is sinne.

Therefore it is sayd, that God sent out a great winde, so that there was a mightie tempest, that sinne might haue the foile, and God the victorie.

Hee that sayles to *Tharshish*, or whether hee is forbid-

den

den to goe, would haue as good wind as hee that sayles to Niniuie, or whither he is commanded to goe. But he that doth one thing for another; shall receiue one thing for another, as *Achab* did, who hoped according to the saying of foure hundred false Prophets, to goe vp and prosper but hee went vp and perished. As surely as *Ionah* thought to arriue at Tarshish, so surely the Spaniards thought to arriue in *England:* but as *Ionahs* companie wondred at this tempest, so at these Spaniards destruction, their fellowes at home wondred, yea were astonied, how their inuincible power could be destroyed. But God is strong enough for them that kicke against him, and disdaineth to be crossed of dust and ashes.

And there was a great tempest in the sea.

The ship went on roundly for a time, the Prophet sleeping, the Mariners sporting; their sayles flaunting, the waters calming, the winds guiding, so merrily sinne goes on before the tempest comes. The winde blowes not yet, therefore goe on yet a little, and yet a little more, but suddenly the tempest rushes vpon them before they are aware of it, and tumbles them vp and downe, and suddenly all is like to be vndone. Hee came to the hauen, and payde the fare, and entred the ship, and hoist vp sayles, and went on forward, and all to flie from God, but now it appeares hee fled not from him, but to him, Therefore *Dauid* sayth. If I take the morning wings and flie aloft, loe, thou art there. If I goe into the neither most depth, thy hande will finde me out: therefore whither shall I flie from thee? So that when we thinke that we flie from God, in running out of one place into another, wee doe but runne from one hand to the other, for there is no place where Gods hand is not, and whithersoeuer a rebellious sinner doth runne, the hand of God will meete with him to crosse him, and hinder his hoped for good successe, although hee securely propheceth neuer so much good vnto himselfe in his iourney. What had hee offended the windes, or the wa-

ters,that they bare him ſuch enmitie? The windes and the waters,and al Gods creatures are to take Gods part againſt *Ionah*, or any rebellious ſinner: for though God in the beginning gaue power to man ouer all his creatures to rule them,yet when man ſinnes God giueth power & ſtrength to his creatures to rule and bridle man. Therefore hee that euen now was Lord ouer the waters, now the waters are Lords ouer him.

But if *Ionah* had thought that God would haue brought things to paſſe, he durſt not haue beene ſo bold in this enterpriſe. Therefore wee may ſee that ſinne hath no eyes while it is on doing. Tuſh (ſayth the foole) it is faire weather yet, while he goeth to the ſtockes.

So that the ſhip was like to be broken.

Wee haue hard of the cauſe and greatneſſe of this tempeſt,the effects follow, whereby the greatneſſe of it is the better expreſt. Firſt in the ſhip,then in the Mariners.

The ſhip was like to be broken.

The ſhip was faire and goodly, ſo ſtrong that it might haue encountred with inſtruments of warre, and ſo ſure made that it might haue endured great tempeſtes, and made manie voyages. Yet now with one tempeſt, and at one voyage, it was ſo deformed, ſo weakned, in ſuch a taking,that it was like to be ſhiuered in pieces: and all becauſe *Ionah* was in it. Such ſtrife is alwayes betwixt Gods wrath,and mans diſobedience. When Gods word will not
Pro.7.22. turne vs,Gods windes and other inſtruments of his wrath muſt threaten to ouerturne vs.

Then the Mariners were afraid, and cryed euery man to his God,and caſt the wares out that were in the Ship, to lighten it thereof.

The effects of this tempeſt in the Mariners were two.

Firſt,they were afraid,then vſed meanes to appeaſe the tempeſt,and ſaue themſelues.

Then the Mariners were afraid.

Mariners liuing in the ſea, almoſt as fiſhes, hauing the waters

waters as their neceſſarieſt elements, are commonly men voyde of feare, venturous, and contemners of danger. Yet now ſeeing the tempeſt ſo vehement on a ſudden, that their goodly and tall ſhip was tolled almoſt to a cocke boat and crackt ſo, that it was like to bee torne all to pieces, and thereby was fully perſwaded it was no common nor ordinary ſtorme, but a reuenging tempeſt, for ſome extraordinary cauſe, ſent out vpon them by ſome great power prouoked: now they are afraid, they tremble for feare, like women that ſhrinke at euery ſtirre in the Whirrie, and like little children when they are frighted, leaſt their ſhip breake or leake, and ſo ſinke, and they looſe their goods, their ſhip, their liues and all.

Now theſe nought-fearing fellowes: theſe high ſtomaked men, which deſire danger are brought downe by danger, feare and quake like a yong ſouldier which ſtarteth at the ſound of a Gun.

And cryed euery man vnto his God, and caſt forth their wares into the Sea &c.

The meanes which the Mariners vſe to ſaue themſelues, are diuers, Firſt they cry to their gods, then when that appeaſed not the tempeſt, they caſt out their wares, *They prayed.* This is then a manifeſt ſigne, that the Heathen acknowledge there is a diuine power, ſeeing and gouerning the whole worlde: for they would not haue prayed at all, but that they were conuinced, there was a God, who beheld the affaires of men, and could in extreameſt danger deliuer whom hee would. Nature conuinced them, the workes of God made them to acknowledge it. For in man, though the Lampes be waſted ſince *Adam* conſulted with the deuill to bee a God, yet there is ſome little light left, which dwelleth in darkeneſſe like a ſparke hid in the aſhes, whereby the ſtately and moſt glorious frame of the world, with all the wonderfull varietie of the ſingular effects of all the excellent creatures therein conſidered, man cannot but acknowledge there

is a God. Yea, his mightie power the blinded Gentiles saw so expressely in all the creatures, that they imagined it to bee impossible for one God to worke them all: therefore they thought that there were diuers Gods, as there were diuers seasons, diuers nations, diuers trades, diuers languages, diuers and sundrie kindes of all thinges: and so diuers nations worshipped diuers Gods. When the wicked see that all their inuentions will not bring their enterprises to passe according to their mind, but they are in extremitie and like to bee cast away for want of succour, then they flie vnto God, being driuen by compulsion as a Beare vnto a stake, and they couch and kneele, and make great shewes outwardly, of humiliation and pietie, all in hope of helpe from God, and as it were thinking to deceiue him by their hypocrisie.

Euery one vnto his God.

This sheweth, that they were of diuers nations, for among the Gentiles euery nation hadde a seuerall God to worship, *Chamos* was the God of the Moabites, and *Beelzebub* the God of the Ekronites, *Dagon* the God of the Philistines, and the Ephesians worshipped *Diana*. In our necessitie wee flie euery one vnto his God, that is, in the time of necessitie euery one doth flie for helpe and ease vnto that which most feedeth his owne humour, or best pleaseth him, that wherein he reposeth most confidence, perswading themselues of sufficient reliefe from that: some runne to their coffers, thinking that there it is that is able to procure ease from any troubles: other some turne to their delights and wanton sports, supposing that there is no trouble so great, but they will cause them to forget it: some to their glorious attires and costly Iewels, imagining they will nowe as well reioyce their hearts, remedying their griefe, as at other times they haue delighted others eyes, pleasing their sight: some to their dainty meates, and some to their soft beds, and easie standing, hoping by those to feele reliefe. In sickenesse we cry, Come, Physicke helpe

1. *Sam.* 5. 5. *Act.* 19. 35.

helpe mee: in heauinesse we call, Come, musicke cheare mee: in warre, we sound, Come, souldiers succour mee: in quarrels we say, Come Law defend me: euermore leauing the Creator, which is all goodnesse, and powerfull in himselfe, running to the creatures, which haue no goodnesse, nor power, saue that they receiue from him: neyther by their goodnesse, can doe vs good, but by his blessings.

And cryed euery man vnto his God.

They did well in that they prayed, but they prayed not well: for they prayed euery man vnto his God: that is, vnto fained Gods, gods in name, but not in nature, and gods they were that could not helpe so much as themselues.

Euery man vnto his God.

Euery of these mariners did nowe in their extremitie call vpon his God, euery one vpon that God, which hee thought most highly of, and whom he had in his prosperitie reposed most confidence in. Now while none could helpe but one, they cryed to many, and by this meanes while they sought to lay the tempest, they stirred it more: for their prayers being idolatrous, were so wicked, that the Lord had vtterly destroyed them, if his mercie hadde not beene wonderfull ouer all his workes. They prayed much like the *Papists*, which in extremitie cry out, some to one Saint, some to another, some to Saints of this place, other to Saints of that place, thinking as these mariners did if one will not helpe, another will. *Psal.* 144. 15.

They cryed, &c.

They prayed, and their prayers did beate the skie, though they could not lay the tempest. They were not as many of vs bee when we pray vnto God, without a sence of their danger, or without great desire to obtaine their requestes. What an hypocrisie is this that is common among vs, to haue vehement speeches, and loud cryes, and long prayers, without liuely affection within.

They cryed.

Here is a distinction of crying to bee obserued: The righteous

righteous cry, and as well when they are in prosperitie, as when they bee in calamitie, though many nothing so feruently, but the vngodly then onely, when the hande of God is vpon them, and then also like beares without their pray, alwayes much doubting, sometimes dispairing of helpe although they cry for it. And therefore blessed is he that hath the Lord for his God: and let them know that cry without faith, without confidence in God, they doe but cry in vaine, Let not the wauering minded man, think to receiue any good of the Lord.

Iam. 2.7.

And cast the wares that were in the ship into the sea.

Heere is the second meanes which they vsed to helpe themselues. Now the Mariners are content to cast their wares into the Sea, in hope of some furtherance to saue their liues thereby: for though many will venture their liues for riches, yet they rather part with all their riches, then with their liues. But they cast them out to appease the tempest, or lighten their ship: but it was sin that procured danger, and being cast away, would haue saued all: which being retained, the tempest abating not, the shippe is not the safer, though it bee the lighter. If I regard wickednesse in my heart, saith *Dauid*, the Lord will not heare me. And *Paul* saith, Though I cast my life into the fire, if I haue no charitie, If I retaine malice in my heart, it profiteth mee nothing: if I cast not away sinne, I cast away all. Some will giue to the poore, and yet vse extortion and vsury to get money by: but God saith to such, that if they regard wickednesse in their hearts, it profiteth nothing, though they part withall that they haue, and bestowe it, vpon neuer so good actions, they doe but as the Mariners did cast all away, their desire nothing satisfied: for though they thinke themselues beneficiall to the poore thereby, and hope for rewarde therefore, yet God will accept of them but as hypocrites: hee will none of their oblations, hee abhorreth their very praiers, *Pro.* 15.8. vntill they haue humbled themselues, and reformed their owne heartes before

Psal. 66. 18.

1. *Cor.* 13. 3.

Cast away sin, or thou castest away all.

before him from such vncleannesse.

They cast out the wares into the Sea.

They would faine haue layd the tempest, that thus readily loose the wares, & cast out their very tackling into the sea: but the sea will not bee satisfied, the waters must wash the sinner, or there is no safetie, nay the danger is greater the sea continually more and more troublesome, vexing them. But *Ionah* was no sooner cast into the sea, but all was quiet, the winds are calme, and the sea ceaseth from her raging. O that iustice were executed, and hee that troubleth the ship were in the sea. He that troubleth, not he that against all reason is thought to trouble: then should all bee safe, yea peraduenture *Ionah* too. *Ionah.1. 11.15.*

And they cast the wares that were in the ship into the sea. *Ios.7.5. 12.*

Obserue here, that oftentimes many are punished for one mans sinne, as all the hoast of Israell were punished for the sinne of *Achan*, and here all the Mariners & owners of ship or wares for *Ionahs* sin: &c. to the end that men may learne thereby to admonish one an other when they see them doe amisse, with loue, and not to say with *Caine*, Am I the keeper of my brother? for hee that is not carefull to keepe his brother from sinne, is not carefull to keepe himselfe either from sinne or from sorrow: therefore let vs take heed, that a wicked one be not found amongst vs vnadmonished. I would there were not many worse then *Ionah* among vs. Will you know what I think of you? I think you are worse then Infidels, Turks or Pagans, that in this wonderfull yeare of wonderfull mercies, are not thankful, beleeue not in God, trust not in him, glorifie not his name: but like *Pharachs* sorcerers, who seeing the great workes of God which *Moses* wrought passing their skill confessed, saying *Surely this is the finger of God:* for you confesse it is the great worke of God (as must needs) but where are the fruites it hath brought forth in you? The captaine saith, I haue done nothing: the souldier saith, I stirred not but the Lord sent out a mightie tempest vpon them, and after that they escaped *Exo.8.19*

Many punished for ones sinne, therefore suffer sinne in none.

Mans extremitie Gods opportunitie.

ped our handes, the Lord ſtretched out his mightie arme againſt them, and *Pharaoh* is drowned in the ſea, ſo that hee neuer attained the land of promiſe which he gaped for, and made full account to poſſeſſe. Further herein we may note that extremitie is Gods opportunitie: for when the wind had almoſt ouerturned all, & the waters had almoſt drowned all, & deſtruction had almoſt deuoured all, then, and not afore, was Gods opportunitie to ſet forth his glorie. Firſt, they vſed prayer vnto the diuine powers for aſſiſtance: then they vſed ſuch ordinarie meanes as they knew beſt in ſuch a time, by caſting out their wares to lighten the ſhip of them, which order is neceſſary to be vſed of all Chriſtians in their neceſſitie: Firſt, to ſeeke for ayd & aſſiſtance at the hands of God & then to vſe all ſuch good meanes to helpe themſelues, as God ſhall enable them to, truſting that of his goodnes hee will bleſſe their indeuours, or elſe may they goe ouer all the earth to ſeeke helpe & haue none, for there is no other way. God indeed is the laſt refuge, but he is alſo the firſt refuge which is to be ſought vnto: for he will haue vs to acknowledge that man liueth not by bread onely, & a horſe is but a vaine thing to ſaue a man, and except the Lord keepe the citie, the watchman, waketh but in vaine, no meanes can helpe without his bleſſing. But then he will not haue vs careleſſe & negligent to vſe lawful meanes: for hee neuer or very ſeldome worketh without meanes, whē the means may be vſed by vs. Danger then we haue ſeene made them to feare, but feare aſtoniſhed them not, but gathered their wits together, for they vſed meanes with wiſedome to ſaue themſelues. But when the Lord ſendeth calamitie vpon many of the vngodly, they haue ſo guiltie a conſcience, that whileſt they feele the great hand of God, they are euen diſtraught of their wits, and made as it were ſenceleſſe, that they know not what they doe: yea when troubles come, it makes them like a headleſſe Bee, which buzzeth about thee knowes not whither, or like the Swallow, which by cōpulſion of the wind, flieth backward

In neceſsity firſt pray then vſe lawfull meanes.

and

and forward till it fell into the Sea: or like *Caine*, whose head was frought with feares, so that he knew not whether to goe, doubting to be slaine of euery one whom hee saw. But whatsoeuer befalleth the childe of God, he hath euer matter of consolation, and some moderation of minde to beare it withall, expecting a ioyfull issue of all. Therefore blessed is hee that hath the Lord for his God. *Gen 4.*

But Ionah was gone downe into the sides of the ship, and laid downe, and was fast a sleepe.

They prayed vnto their gods, and their gods were now deafe while they were tolled, and *Ionah*, is gone to sleepe when he should haue beene better occupied. We come hither to heare the word, and here we fall a sleepe but it were farre better wee were away: for wee sleepe when we should heare, and so sleeping sinne, and sleepe in sinne: therefore let them now giue eare that are a sleepe for we are come to *Ionahs* sleeping, not that we shoule sleepe with him, but by his sleeping to be warned of our securitie, and wee shall see him waked, that wee may learne to wake with him. *Ionahs* fast sleeping is noted, to declare the occasion of the ship maisters speech to *Ionah*: but cheifly to note the dead securitie of *Ionah* in his sinne, for asmuch as though the mariners cryed for feare, and cast out their goods, nay the very sensleese shippe seemed to feele the anger of God, and to cry to *Ionah* by rowling and cracking, yet *Ionah* was not once mooued thereat, but lay still fast a sleepe. So by *Ionah* his sleeping, wee see the nature of all the sonnes of *Adam* when they listen to the Serpent, they are like changelings, they are cast into a dead sleepe: for when they forget God and his word, and bid conscience adewe, they sleepe in sinne, and that to death, like one sicke of the Lethargie.

Ionah signifieth a Doue: *Ionah* therefore was nowe indeede *Ionah*: I meane, like the Doue which *Noah* sent forth of the Arke: for as the Doue being gone out of the Arke, could find no rest for the sole of her foote, till shee returned

ned into the Arke againe: so when *Ionah* arose vp from the presence of the Lord, he could find no rest for his minde, neither by Sea nor land, vntill hee returned againe vnto the Lord. For the cause of *Ionahs* going downe to sleepe was, it seemeth to ease his minde, for it was disquieted hee felt it grieuously troubled, the conscience of his sinne tormented it. Therefore now, O that *Ionah* could sleepe till the tempest were past: but it will not be, for the tempest is sent purposely to wake him.

And he was fast a sleepe.

Iona sleeps while alesse stirre.

See how little *Ionah* is ashamed of his sinne: all the worlde smarted for it, and yet he sleepes: as if hee should say, Neither the windes blowing, nor the waters roaring nor the ship reeling, nor the waters casting, nor the Mariners crying, with all the stirre, could moue him, waken him from his sleepe, or rayse him from his sin. Now *Ionah* might say, I was a sleepe, and all might haue perished for mee, if one God had not helped more then all the rest: for *Ionah* slept but God waked, and called to the windes and the waters saying, Tosse him but you shall not drowne him: feare him, but you shall not kill him: whip him, and when you haue whipt him, send him to mee, that I may send him to Niniue. *Ionah* was fast a sleepe, when the windes ouer him were blowing, the waters vnder him tossing, the shippe about him reeling, the Mariners by him crying, the wares in ouerboord casting, in all the stirre *Ionah* felt nothing, but slept, as if there were no stirring Yet wee goe farre beyond *Ionah* in securitie, for the Lord causeth the tempest to blow downe houses beside vs, the heauens to thunder ouer vs, the earth quake vnder vs, the water to ouerflow the land about vs, the fire to consume all that wee haue before vs, the ayre with cold readie to kill vs, and all things in an vproare round about against vs thereby, alwayes crossing vs one way or another, and all to put vs in minde of our dutie, the neglect whereof is the cause of all these troubles which the Lord doth send vs: but

but wee sleepe more deadly then *Ionah* in our negligence, voyd of feeling, because wee consider not what wee haue done, wee looke not backe on our sinne, yet euery crosse shoulde cause vs to examine onr selues throughly, and leaue no sinne vnviewed, that wee might liuely feele our wickednesse, and so duely repent it, and soone find release of our miseries: therefore wee sleepe still, and will not bee wakened, God will deale more roughly with vs then hee did with *Ionah*, for the Lord caused a Whale to swallow him, and afterward to cast him vp againe, but we shalbe swallowed of that serpent which neuer restoreth againe.

He should haue beene their teacher, if hee had not bin a sleeper, he should haue taught them to pray aright, if he had had any good feeling in him. But all this while wee read not that *Ionah* once condemned his thoughts, nor so much as once said to himselfe, *Ionah*, take heed what thou doest, thou knowest how God may handle thee vpon the waters? though thou flie, hee can ouertake thee: though thou hide thy selfe, he will find thee out, though thou giue thy selfe to sleepe, hee shall giue thee no rest, and awake thee to thy greater woe. How should wee bee strong, if a Prophet, and such a Prophet as was the figure of Christ, could not withstand this one temptation, but suffer himselfe to bee led away so farr, that when hee should runne, hee lay still, and when hee should cry, he held his peace and when hee should zealously bestirre himselfe, he is fast a sleepe?

In Ionahs sleepe two things. 1. Most secure in greatest things. *Acts.* 12. 21. 22. *Dan.* 4. 27. 30. *Dan.* 5. 4. 5. *Luke.* 12. 19. 20.

In *Ionah* his sleeping, wee obserue two things: the first is, that when wee thinke our selues most at rest, then wee are in greatest danger: when ship-wracke is most likely, then *Ionah* is a sleepe, when *Herod* is vaunting, then he is stricken: when *Nabuchadnezzar* is in his greatest pride, then he is turned out: when *Bhlthazar* is banquetting, the hand writ his condemnation: when the rich man saith vn to his soule. Thou hast enough, then his soule is taken from

*Iudg.*16, 25.30. Suddenly destroyed.

from him: when the Philistines are sporting then the roofe is falling: so destruction ouertaketh sinners when they least thinke of it, like a Leopard which is taken while hee sleepeth, or a bird when she singeth: therefore suspect thy pleasure like a bait.

2. Sin pleasant; while, it is in doing. *2. Kings.*5 27.30, Gehezies briberie. *Gen.*9.21 Noahs wine. Dauids adulterie. *2. Sam.*11 4. *Pro.*10, 24.33.

The second note is the nature of sinne, which is here expressed (while it is a doing) to be not bitter, but sweete, not painefull, but pleasant, like a harlot which sheweth nothing but her brauerie and beautie. *Adam* swallowed the forbidden fruite with pleasure, *Gehezie* lyed for gold with gladnesse, *Noah* dranke his wine with mirth, *Dauid* committed whoredome with delight: so sinners go on merrily till wrath ouertake them at vnawares, like the foole, I will sit a little longer, and fold my handes together a little, yet a little and a little longer, till pouerty come as an armed man and Gods iust iudgements as the whirle-winde suddenly, vnresistably: then though thou hast gotten gold with *Gehezie*, or honours with *Haman*, or *Naboths* vineyard with *Ahab*, or all the delights of the world, if thou haue not an assurance of thine owne saluation, if sinne be still pleasant, if it be not bitter in thy belly, though it bee sweete in thy mouth, deceiue not thy selfe, beleeue God, thy hope is but doubting: thy strongest confidence bnt a vaine trust.

Then the Ship-master came vnto him and said, what meanest thou, O sleeper? arise and call vpon thy God.

A Prophet wakened by a Pagan

Here *Ionah* is taken napping: sinne hath brought him a sleepe, and now the ship-maister wakens him. The Mariners may do him more good then the tempest. Whom sinne should waken, perill cannot waken: the windes are not loude enough, nor the waters rough enough, therefore the ship-master must waken him: else all shall bee indangered. If the windes will not waken him: let the waues waken him: if the waues will not waken him, let the Mariners waken him: if he will not bee wakened, let him perish in his sleepe, and die in his sinne.

Now

Now marke who is a sleepe, and who wakens him. *Ionah* is a sleepe, and the Mariners waken him, an Israelite, an Infidell: what a thing is this, that he which is the sonne, of *Abraham*, who is wiser then a thousand Mariners, is now wakened and told his dutie by a Mariner? This is a shame for *Ionah*, that hee which had taught Princes, should now be told his dutie by Mariners: hee that long hath and should still wake others, needes oftentimes to be wakened by others: and he that should reprooue sinners, is often reproued of sinners. And thus the Lord sometimes shameth his seruantes, and doth vexe them with a foolish nation, as he reproued *Abraham* by *Amalech*, and *Balaam* by an Asse.

So God often shames his seruants

Gen. 20. 9
Num. 22. 28.

Now wee might aske *Ionah*, saying, Why didst thou write thou thou fledst from God, or that when thou hadst most needs to pray, thou didst sleepe? If thou hadst not thus layed open thine owne shame, thou mightest haue beene reckoned as one of the best Prophets: therefore why didst thou so? *Ionah* did it to this end, that in him we may see the reward of disobedience: for as *Paul* saith, Whatsoeuer is written, is writen for our instruction, and *Ionah* would neuer haue written it had it not beene for our sakes. If he haue done thus much for vs, which way shall wee requite him? That which hee would haue vs to doe for him, is this, to be warned by him, to suppresse all euill motions not suffering them to take effect as he did.

What meanest thou, O sleeper? Arise.

As if they should say, O reckelesse, altogether careless, quite senceless man, art thou dead, that thou wakest not, or benumd, that thou feelest not, or dumbe, that thou hearest nothing, or carest thou not whether thou liue or die? Haue not the windes nor waters raging, nor our loude cryes so long thundring wakened thee? Canst thou sleepe in all this stirre? Doe not our troubles, nor labours, nor losses, nor the common daunger moeue thee? What meanest thou? Why doest thou not come and la-

bour with vs in this daungerous time? Is this a time to ſleepe in, when wee are all in perill of our liues? Shall we cry and thou hold thy peace? Shall wee labour, and thou reſt? Shall we caſt away all our goods, and thou lye ſleeping, caring for nothing? This is no time to ſleepe, it is a time to pray vnto thy God for his aſſiſtance, and to vſe the meanes that may ſaue our liues: vp, ariſe, helpe what thou canſt. *Ionah* hearing this, did not ſhap like ſome curriſh Dogs, and bite him that wakened him, neither did he as in publike dangers moſt are wont, ſit ſtill, deuiſing with himſelfe, to ſhift for himſelfe, neglecting others, but he ariſeth, he thanked him that waked him.

Againſt ſleepers.

Many of you come to heare the Word, and here you fall a ſleepe when you haue moſt neede to be waking, but I am gladde, I haue now gotten a text to waken you, for now I cannot reade, my text but I muſt ſay, *What meaneſt thou, O ſleeper? Ariſe.* But I pray you, haue I not wakened you, and yet you ſleepe againe? If you marke not what is ſayd vnto you, you are a ſleepe, though your eyes bee open: but if you were as wiſe as *Ionah*, you would not ſleepe heere in the ſight of all the people, but would rather get you to ſleepe in ſome corner, for *Ionah*, went vnder the hatches to ſleepe, and would not ſleepe in the ſight of the Mariners, If you were as wiſe as *Ionah*, you would thanke him that wakened you, as no doubt *Ionah* did. *Salomon* ſayth, that hee which reproueth, ſhall haue more fauour of a wiſe man then hee which flattereth. The Lord Ieſus ſayth. Woe be vnto that ſeruant, that when his maiſter commeth he ſhall find ſleeping: canſt thou not watch one houre, ſayth he to *Peter*? Can you not wake while I ſpeake to you? You woulde all bee found in the Church, when the Lord commeth, but you woulde not bee found ſleeping in the Church. You are watched (I ſee you not below) and none of you can ſteale a nap and not bee eſpied, but when your eyes bee moſt ſhut, and ſee leaſt, then moſt eyes be vpon you: and I can as well ſtand in the pul-

Pro. 28. 23. *Luke.* 11. 37. 45. 46 *Mar.* 14. 37.

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pit vnseene, as you can sit and sleepe there and not be espied. I maruaile how you can sleepe, hauing so many eyes looking on you, so many clamours in your eares, and God himselfe speaking vnto you. Shal I continue iegging till you be wakened? How long shall I preach afore I can conuert the vsurer, the extortioner, the drunkard, or the blasphemer, seeing I speake thus long, & cannot conuert you from your sleeping? What would you doe if I reade some Homilies vnto you, whereas you cannot wake while I preach vnto you and speake against you? if you should see a traytor sleepe on the hurdle, or if you should see men sleepe with meate in their mouthes, would you not maruell? Yet euen so doe you, while I denounce the great iudgements of God against you, and while I am feeding some of you, you fall a sleepe, and so I preach in vaine. There is a Country whereof it is said, that it is night with them, when it is day with vs. I thinke that Country be here, for how many are here which haue lost their eyes, and their eares since they came hither? If all of you, were as many of you bee (I meane a sleepe) the strangers which came hither to heare, would thinke that you were all dead, and that I preached your funerall Sermon: therefore for shame leaue your sleeping. What meanest thou O sleeper? Arise sleepe no more, and I will waken you no more,

Arise & call vpon thy God, if so be he will thinke vpon vs &c.

This is another meanes which they vse, *Ionah* being wakened to appease the tempest, now that they see they cannot themselues allay the winds, nor asswage the waters, they desire, they exhort *Ionah*, to try what hee can doe by calling vpon his God, *Arise call vpon thy God &c.*

After that the ship master had wakened *Ionah*, he bids him call vpon his God, as if hee had said, Watch and pray: hee speakes like a Saint, yet hee is an Infidell: he said not, call vpon Gods: but call vpon thy God. The shipmaister, would not call vpon his God: but (saith he) call vpon thy God, and it may be he will helpe vs: if hee had said

call vpon our God, when he ſaid, call vpon thy God: and if he had ſaide. He will helpe vs, when he ſayd, if ſo he will helpe vs then he had ſhewed ſome ſparke of faith. Becauſe he wanted helpe & comfort, he bids him ariſe, and becauſe he was fearefull, hee bids him pray. It may be (ſaith he) he will thinke vpon vs, that we periſh not. As if he had ſayd, *Ionah*, wee know that thou haſt a God as well as wee, and therefore we ſay, Call vpon thy God, for now euery God is to be tryed, therefore if euer thou didſt pray in thy life fall to it now. Thus Sathan leades men a blind way with zeale, in hope of ſome reliefe being in trouble. They called vpon them for helpe, which were neither willing to aſſiſt them, nor able to heare them, and when they perceiued by woefull experience, that there was no kind of ſuccour to be had that way, they flie to God, and then Sathan laboureth to vndermine the confidence and expectation of helpe, and to place in ſtead thereof doubtfulnetie and infidelitie. Thus Sathan will bee ſure to looſe nothing by this bargaine any way. *Ionah* (ſay they) call vpon thy God, for if he cannot helpe vs, we are all vndon and loſt for wee haue called vpon our Gods, wee haue laboured hard to amend our ſtate, wee haue caſt away our goods to lighten the ſhip, but all in vaine, for wee are no whit the better, like the woman which had ſpent all her ſubſtance about Phyſicke, yet all could not helpe her till Chriſt came. So the Papiſtes while they are well they pray vnto euery Saint and Angell for ſuccour againſt the troubleſome times, but in extremitie, or at the point of death none of them can helpe, ſo that then they are faine to flie vnto God or bee deſtitute, as like Idolaters, as one flie is like another: they are like the heathen, which worſhip *Iuno*, *Venus*, *Neptune*, *Pallas*, *Iupiter*, and the reſt; ſome hold on the one, and ſome on the other. Some ſay, if *Iohn* bee with mee, I care not for all the pettie Gods becauſe I hold him chiefe: ſo another ſaith, if Saint *Gabriel* be with mee, I care not for the reſt: and ſome raiſe

Luke. 8. 43.

raise great disputations, whether this Saint or that Saint, this Angell or that Angell bee better: whether our Ladie of Bullen, or our Ladie of Rome be sureſt: whether Saint *Iames* of Callis, or Saint *Iames* of Compostella bee strongest: and so like beggers which run from doore to doore, they run from one Saint to another. If one God will not helpe, another will, thinke these, as though the Gods were contrary one to another, and where the one bids the other forbids. So some thought that *Venus* was a friend to the Troianes, and *Pallas* was not their friend; as fooles thinke of Witches, one strikes, another heales.

Call vpon thy God.

They bid him call vpon his God, before they knew him, but the faithfull would not worship a false God, though they may bee helped by him. By the example of these mariners, if they thought that their God was the true God (& why els did they worship him:) we may learne the substance of euery temptation that doth vndermine vs, namely, that it will bid vs doe this euill, that good may come of it: Marke whensoeuer thou art motioned to euill, if it doe not promise thee some goodnesse to come of it. But the seruants of God ought not to doe that which is euill, though they were sure to gaine all things that can bee wished by so doing: for they haue learned their lesson, and how to answere Sathan at such times: Why temptest thou me Sathan? for it is written, Thou must not doe euill that good may come of it: and this is the armour called *Scriptum est*, wherewith the Lord ouercame the deuill in the wildernesse.

Infidels desire the faithfull to pray for them.

Sin alwaies promiseth good.

Rom. 3. 8.

Here also wee may see the difference betweene the faithfull and Infidels: for *Call vpon thy God*, sayth the shipmaster and the rest.

The Mariners bid *Ionah* pray to his God in their behalfe: but *Ionah* sayth not to the Mariners, Pray to your Gods in my behalfe. And this is also manifest, that a Papist

will say vnto a Protestant, and one that liues well, Pray for me: but a Protestant if hee be any thing zealous, will not say vnto a Papist, Pray thou for me: knowing that when a Papist doth pray, he doth it to Idols, Saints, or Angels, or at least without faith, and therefore their prayers are abhominable in the sight of God, and therefore they will not bid them doe it because they will not doe euill, to the intent that good may come of it: whereby it is manifest, that our religion is the true religion, our aduersaries themselues being Iudges. And so *Pharao* sayd to *Moses*, pray for me: but *Moses* sayd not to *Pharao*, pray for me, *Saul* said to *Samuell*, pray thou for mee: but *Samuell* sayd not to *Saul*, pray thou for me: therefore the Mariners had neede of *Ionah* to pray for them: but *Ionah* had no neede of ignorant Idolaters to pray for him. And why should not all pray to *Ionahs* God, and *Pharao* pray to *Moses* God, seeing God hath sayd, Call vpon me in trouble, and I will heare thee? *Call vpon thy God* (say they.) When they had cryed & saw no helpe, they distrusted their Gods, they thought they would not helpe: indeede they could not: therefore they ran to another whom they knew not, hoping to be helped by him, because they thought some God there was that could doe it. So the Papistes run from one God to another, from *S. Dominicke* to *S. Francis*, and why should they run from *S. Dominicke* to *S. Francis*: but that they mistrusted *Dominick*? they thinke he will not heare them, and so they goe forward: but in the ende the vnknowne God is thought to be the best: yet the Lord taught not *Peter* one prayer and *Iohn* another, but taught them all one prayer vnto one onely God, and to wait still vpon him, praying still, with assurance he will be a helpe in due time.

The truely faithfull desire not infidels to pray for them.

Exod. 18. 27. &c. Pharao desireth Moses, not Moses Pharao. 1. *Sam.* 15. 25.

If peraduenture he will thinke vpon vs that we perish not.

This if, perhaps, and peraduenture, cost *Adam* Paradise, God said to *Adam*, If thou doest eate of this tree, thou shalt surely die. Then *Euah* reported these words, thus: least peraduenture we die. The serpent seeing her in such a mind,

a minde ſo careleſſe or forgetfull of the commaundement, hee came and quite changed the matter, and ſayd. You ſhall not dye. Thus ſinne creepes vpon vs, while doubtfulneſſe remaineth in vs: ſo God ſayth, you ſhall bee ſaued: the trembling fleſh ſaith, peraduenture I ſhall, &c. then commeth Sathan, and he ſayth, Thou ſhalt die: ſo that if you will aske what is the faith of ſinners, or if you would haue it defined, it is this: peraduenture yea, peraduenture no: if you will aske mee whereupon this faith is grounded: it is vpon ifs and ands: this is the faith of the vngodly, to ſay, If ſo be God will helpe vs: for they cannot aſſure themſelues of any helpe. But we may not doubt of our God, and ſay, It may be, or, If peraduenture: for we may freely pray to our God with confidence: and may ſay, our God, and the God of *Ionah* will ſurely helpe vs, and hath helped vs. But yet let vs know that we haue ſinned like infidels, and doe deſerue to be puniſhed like the Egyptians.

The ſinners faith.

If ſo be he will, &c.

Thus it commeth in like a little leauen, which ſowreth the whole lumpe of dow, and like the moth, which eateth the whole wedding garment, & this ſame little theefe hath ſtolen away all the Papiſtes faith. Therefore with them wickednеſſe lyeth ſicke in bedde, and calleth to euery one that commeth by, Call vpon thy God, and pray for me, if ſo bee he will looke vpon vs and helpe vs: and ſo their hope when the tempeſt commeth, is either an eaſeleſſe horreur, or a comfortleſſe doubting.

If ſo he will thinke vpon vs.

Our God thought vpon vs in the time of trouble: he thought vpon vs, and layd the tempeſt when our enemies called vpon their Gods, Saints, and Angels. But what doe we meane, beloued, when mercy is come to ſend for iudgement? for though we be ſaued with Iſraell, wee deſerue to be plagued with *Pharao*, becauſe wee are not thankefull for this, namely, that the Lord hath thought vppon

vs in our diſtreſſe; for he trauelleth with mercie, and laboureth till hee be deliuered, he goeth laded like a Bee, but wants a hiue. There are two hands, a hand to giue, and a hand to receiue: Gods hand to giue, and mans hand to receiue: the hand of God is a bountifull and a mercifull hand, a hand loden with liberalitie, full of gratious gifts: therefore let vs ſtretch forth the good hand to receiue it thankefully to embrace it, chearefully to entertaine it, and carefully to keepe it, let vs receiue it by the hand of faith, the hand of loue, and the hand of prayer, for who ſo commeth with this hand, ſhall be filled, and who ſo commeth without it, ſhall goe emptie away, becauſe they haue deſpiſed the wayes of God: for when I inſtructed them, they would not heare, and what I taught them, they would not learne, ſayth the Lord. *Ionah* wakened thus, and thus exhorted to call vpon his God, ſoone no doubt perceiued his danger, and partly with the horror of his ſinne, partly for feare of the deſerued, and thus threatned drowning and other puniſhments, without queſtion was grieuouſly vexed. For he could not but ſee, that the very dumbe creatures were bent againſt him for his diſobedience: the wind blowes, as though it would ouerturne all, the waters roare as though they would drowne all, the ſhip tumbles as though ſhee were weary of all, and albeit the Mariners had cryed, and caſt out the wares, as though they would looſe all, yet the tempeſt rageth ſtill, their danger is greater then euer.

Pro. 1, 24. 25.

Wherefore now one might haue ſayde to Sathan, Sathan thou perſwadedſt him to flie from his defence for his ſafetie, and madeſt him beleeue that hee would come ſafe to *Tharſhiſh*, and there liue at libertie and eaſe, enioying all temporall benefits at his pleaſure, but now thou haſt brought him into the pryſon of the ſhip, and it is toſt thus by this tempeſt likely to deſtroy him, thou leaueſt him in the greateſt danger, and reioyceſt that *Ionah* quaketh at the tempeſt, and hath his heart aking for feare of the

danger

danger thus threatned due to rebellion : yea, seekest also to drowne him, and that also in hell, howsoeuer thou pretendest a desire to preserue him from troubles, and procure him many pleasures, with much securitie : O most wretched and deceitfull lyer, he that trusteth his enemie, and he that beleeueth thee, shall euer bee deceiued. And now might *Ionah* say, Beware by mee, for thus hath the tempter deceiued me, hee hath allured mee with flattering fantasies, and perswaded me, that it was but an easie thing to flie from the presence of the Lord, that seeth alwayes all things, and from whom no man, no nor secret lurking in any mans heart can be hid, but all are alwayes in his presence. He made mee beleeue that light could bee brought out of darkenesse, that good may come of euill : for he assureth mee that if I woulde set forth toward *Tharshish* : I should not onely shun the presence of the Lord, but should liue at ease like one vnknowne, both for my vocation, and also for my behauiour in the execution thereof, and so I might creepe into a familiaritie with these people, and enioy the benefite of their societie. Otherwise if I went to *Niniuie* as the Lord commaunded, they would hate and persecute me, yea, and so I should end my life in misery, both because they being Gentiles, and I a Iewe they cannot abide me, for the one holdeth the other in contempt : and also because of my message, namely, a prophecie of destruction, grounded vpon a reproofe of their vile and sinfull pleasures. Which message, Sathan perswaded me, would be so hainously taken, that no death nor torment that they could deuise for mee, would bee thought sufficient, and so I should be sure neuer to escape their hands aliue if I went : as though the eternall and most glorious God, which sent me thither, were not able to defend me from all euill when I came thither, as well as he did *Daniell* in the den of Lyons, and Christ in the wildernesse among the sauage beastes. And when Sathan had thus perswaded me. I beleeued him, and so tooke my

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iourney to flie from the preſence of the Lord, if I could haue performed my intention. But the Lord hath beheld the ſtubbornneſſe and diſobedience of my heart, and therfore followeth me with great diſpleaſure: hee hath ſent out this tempeſt vpon the ſea, whereby we are like to bee ouerwhelmed, and ſo neere as we are to the water, ſo neere we are to death by all likely-hood.

THE SECOND SERMON OF the puniſhment of *Ionah*.

Ionah 1. 7.

Afterward they ſayd euery one to his fellow, Come, and let vs caſt lots, that we may know for whoſe cauſe this euill is come vpon vs, So they caſt lots, and the lot fell vpon Ionah.

NOw followeth another meane which the Mariners vſe to appeaſe the tempeſt.

They caſt lots.

But firſt, they conſult & conſent to caſt lots. The tempeſt was ſo ſtrong that they concluded with themſelues, it was the reuenging power of ſome angry God, for the ſinne of ſome notorious wretch that was amongſt them.

Seeing therefore neither they, nor *Ionah* praying, had appeaſed the tempeſt, but it was rather increaſed, and no man confeſſed he was the ſinner, they take counſell, and agree to find him out by lots, wherein let vs obſerue firſt, neuer a one of them is of *Dauids* ſpirit, who when hee ſaw the people plagued, ſayd, Lord it is I: Euery man excuſeth

seth himselfe: for euery man would extenuate his owne sinne, and diminish it, and euery one thinketh his sinne salued, when he hath excused himselfe. Let *Adam* be his owne iudge, and hee will say. The woman tempted him to sinne: and let the woman be her owne iudge, and shee will say, Yonder Serpent perswaded her to it. Let euery one be his owne iudge, and there will bee such posting off of sinne, that neuer a one will bee found guiltie. There is none that will be so impudent, as to say hee hath no sinne at all, yet fewe that will freely confesse they haue grieuously sinned. Therefore these here say euery man within himselfe, though he be a sinner, yet he is no great sinner. None are accounted sinners, vnlesse they be openly detected of some notable and hainous crime. If they bee Dicers, swearers, drunkards, brawlers, pickers, flatterers, prophaners of the Sabboth, sleepers at Church, and such like, they be not thought sinners: these actions are counted no sins, but rather recreations. For the multitude count none sinners, vnlesse they be theeues, traitors, open and grosse Idolaters, and taken with such like capitall crimes: no more these neither, were it not for feare of the Law: as none among the Iewes, but Publicans, were counted sinners, all the rest were good fellowes and iust men.

The *Papistes* say, some thoughts, affections, words, and outward actions, not agreeing with the Law of God, are easily washt away with a little holy-water, &c. they are not deadly, they deserue not the wrath of God, they are but veniall. Did you euer read of these veniall sinnes in the Scripture? But thinke you they haue nothing but scripture? Yes, they haue Decrees, they haue Decretals, the Ceremonies whereof obserued, these veniall sinnes are soone pardoned, and they haue a Pope that can forgiue any sinnes. Thus they lessen sinnes, thus they abate the price of sinnes, and they can buy out sinnes with money, or redeeme them with Masses, and by a little shorte penance, purchase a large and long pardon.

And

And as the Mariners, euery man thought hee was no great sinner: so *Ionah* thought with himselfe, Though I be a great sinner, yet am I not so grieuous a sinner as these Idolatrous heathens: or if he throughly condemned himselfe, yet vnwilling to be knowne such a rebell, he thought it may be, it is most likely, they are many, I but one, peraduenture therefore the lot will not fall vppon me, like a theefe, which notwithstanding in his owne heart hee acknowledge himselfe guiltie of that wherewithall hee is charged, yet will not confesse, vntill the matter bee throughly sifted, and so clearely prooued to his owne face in such sort, that he cannot for shame (though with shame he confesse) denie it. Therefore if God had not sifted out this sinner the better, *Ionah* would not haue beene knowne the man, and the Mariners would still haue contended who was the lesser sinner, therefore they consult to cast lots.

Let vs cast lots.

They did not vse to cast lots, this was no custome among the Mariners: but the tempest was so wonderfull, that it made them seriously to thinke of God, and willing to vse the meanes prescribed by God for the ending of doubtfull matters, acknowledging that hee ordereth all, and the lot is the sentence of God: by the falling of the lot, he reuealeth the truth.

*Pro.*18.18
*Pro.*26.33

These like worldlings neuer confesse God, but when he commeth in a tempest: they will not see his mercie, vntill his iustice appeare: they will not acknowledge Gods gouernment, before he bring on them some iudgement, like *Pharaos* sorcerers, who confessed not Gods Maiestie, while they liued at ease, but when the Lord plagued them, they cryed out, This is the finger of God.

Exod 5.2
*Exo.*8.10.

Let vs cast lots, that we may know for whose cause this euill is come vpon vs.

Why? what are they the better when they know him? what would they doe with him on whom the lot should fall?

fall? Surely they ſuppoſing, or rather cleerly ſeeing this tempeſt to bee ſent from ſome wrathfull power, and that for ſome one mans ſinne amongſt them, they determined hauing found him, to ſacrifice him vnto the God that was ſo offended by him, God turneth euill into good but the deuill turneth good vnto euill. The Gentiles had a cuſtom in the time of the common plague, to ſacrifice one for the reſt. This cuſtome they tooke by imitation of the Iewes, in offering beaſts & of *Abraham* in offering his ſo: the deuill that father of lyes and ſchoolemaiſter of all miſchiefe teaching them. So the deuill tooke aduantage to doe euill by the ſeruice of God. In mouing the Gentils to worke abhomination by offering men, imitating the Iewes commanded ſacrifices. But of they had rightly known the true God, they would haue taken their liues by the throat, and haue ſacrificed them.

Come, let vs caſt lots.

The mariners were not ſo wiſe to preuent the tempeſt before it came, as they bee diligent, to alay the tempeſt when it may not bee layd: wee ouertaken with Gods iuſt iudgements, are very carefull allwayes, to vſe all meanes to bee rid of them. But who keepeth a watch of his owne waies, and diligently laboureth to keepe himſelfe free from that which neceſſarily draweth on it ſelfe gods iudgement? who purgeth himſelfe of his ſinnes, leaſt hee bee ſicke? who letteth or fetcheth out his corrupt blood, of pride, luſt, couetouſneſſe, leaſt hee bee ſore? who keepes a good dyet, and maketh his choiſe of holy exerciſes, godly companions, religious conferences? &c. But know wee, hee is not ſafe that is ſound, neither hee ſound that is intemperate.

So they caſt lots.

Whether it bee lawfull to caſt lots, it is not euident by this example, becauſe they were Gentiles, and therefore no preſident for vs: but ſo farre may we vſe them, at the word doth lead vs, and no further.

There-

Leuit.16. There are two Goates brought to *Aaron*, that he might caſt lots, to ſee which Goate ſhould bee killed, and which ſhould not, theſe Goates ſignifie Chriſt: for as hee dyed hee liued againe, and as he was buried, he roſe againe. Againe the land of Canaan is parted by lots, to ſee what part each Tribe ſhould inhabite. Againe, that theefe *Achan* is found out by lots, firſt by his Tribe, then by his Family & laſtly, by his perticular perſon.

Num.34. *Ioſua.7.*

1.Sam.20 *1.Sam.9.* Againe it is ſaid, that *Saul* was choſen King by lots: and leaſt any ſhould haue ſaid, that it was his good lucke: his good lot or chance to bee King therefore the Lord: appointed that hee ſhould be annointed before he was choſen by lots.

Acts.1. *Pro.16.* 33. Againe *Matthias* is choſen by lots to the Apoſtleſhip inſtead of *Iudas*: ſo that it is lawfull in ſome cauſes to caſt lots, ſo that they doe attribute nothing vnto them and acknowledge that the lot is caſt into the lap, but the diſpoſition thereof is from the Lord: for they muſt not ſay that it is their chance, fortune, or good lucke, for ſo they make an Idole of it and rob God of his honour due vnto him. For it was not *Saules* fortune to be King, but Gods mercy: it was not *Achans* chance to be caught, but Gods iudgement. Lots may be vſed to preuent ſtriſe, when all other meanes haue beene vſed, and ſometimes before all other meanes, when in wiſedome it is thought the beſt meanes. Brethren often and godly at firſt deuide their inheritance by lots, as the Children of Iſraell deuided the land of Canaan. Therefore in the Church of *Geneua* there is an order, that in the time of plague, there ſhould bee an houſe ſet apart for the ſicke to lodge in & leaſt they ſhould be vncomforted, they chuſe out a Miniſter by lots to doe it.

So they caſt lots.

Now we are come to put vp our ſelues to the Court of Lawyers, to ſee if they will doe any thing for God, for conſcience, or for loue, *viz* that they would end mens ſuites quickly

quickly, and let the poore Clients haue equitie. Some say that Lawyers be good vntill they bee Counsellers, like Lyons, which will be gentill vntill their tallons grow: bee not offended, but amend, for malice speakes not.

I am perswaded, that if the lots were cast to see who troubles the ship, it would fall vpon the Lawyers: bee not offended but amend, for malice speakes not. A poore Client commeth forth accusing one, & going home accuseth a hundred: for so many seeke to gaine by him, so few seeke to further him, and so many seeke to hinder him, that all his gaine is but labour and losse.

For a small matter many will come to law, to striue for that which with reason might easily bee attained without such contention, and others seeke to enrich themselues with contending for a small matter with their neighbours, yet in the end loose that they sought, and that they had beside: and so they contend & striue about a thing commonly, till the Lawyer hath gayned more by them, then the thing which is in controuersie is worth. These are like the Mouse and the Frog, which stroue so long about Marsh-ground, that at length the Kite came and tooke them both from it. Others will come vp to law about a small matter, & therein so intangle themselues, that they cannot rid their handes of it, vntill it haue almost vndone them, like a silly sheepe that is hunting a flie, which runneth from bush to bush, and euery bush catcheth a locke of him, so that the poore sheepe is threed-bare ere he hath done, and hath not a fleece left him to couer himselfe withall. So he runs from Court to Court, to sue, to complaine, to plead, till he haue spent his cloake for his coate: were it not better to haue cast lots for the coate at first? for the law is like a Butlers boxe, play still on, till all come to the Candlesticke. Therefore it is lawfull, to ende any controuersie in a hard matter, to vse this meane.

Now whether it be lawfull to cast dice, if lots may not bee vsed (as *Solomons* wordes, *Prouerbes.* 18. 18. The lot

Arguments against dicing. *Pro.* 18.

lot causeth contention to cease, compared with *Heb.* 6. 16. proue) but in hard matters and waightie causes, when the thing is doubtfull, and all good meanes are tryed before to avoyde strife: that question is decided, which none but voluptuous men make question of, namely, whether dice-play bee a meete exercise for a Christian soule. *Salomon* sayeth, the lot causeth contention to cease: therefore lots are to end strife, but these lots make strife: for before thou takest the Dice, thou knowest thine owne, and no man striueth to take it from thee: but when thou castest the Dice, thou doest (as it were) aske whether thine owne bee thine owne, and makest a strife of no strife. Art thou not worthy to loose the giftes of God, which venturest to loose thē when thou needest not? Doest thou not deserue to forgoe thine owne, which art so greedie of anothers, that thou wouldest haue his liuing for nothing but for turning of a die? *Esau* did not sell his birthright, so lightly, but he had somewhat for it which refreshed his hunger, but God hath giuen thee a liuing, and thou spendest it for nothing. The Mariners did cast lots to finde out the sinner: they did not cast dice to see who should winne, as Dicers doe: for to whom the lot falles, hee taketh all, which deserues to loose all as well as the other, and hath no right vnto it by any lawe: for God hath not allowed one man to take anothers goods for the tripping of a Die, but eyther they must be merited, or they must be giuen, or they must bee bought, or else it is vnlawfull, vngodly, vnconscionable to take them: Besides the brawles, the cosenages, the othes annexed to this game, which would not agree with it, vnlesse it had beene a meete companion for them. Thou takest another mans goods for nothing, whereas God hath appointed thee to get thy liuing, with the sweate of thy browes, for thou takest away that which others sweat for, and whereas thou shouldest liue by working, thou seekest to liue by playing, like as the ape which liues by toying. Doth any dicer thinke he doth well? Tell mee what thinkest

thinkeſt thou? for euery ſinner doth condemne in his prayer to God, that which he excuſeth before men: if they which are gamſters repent it, how can they which are gamſters defend it? Thou ſhouldeſt do nothing, but that thou wouldeſt haue God finde thee doing if hee ſhoulde come to iudgement: wouldeſt thou haue him take thee at dice? I am ſure thou wouldeſt not haue God ſee thee ſo vainely occupied, neither canſt thou thinke, that Chriſt or his prophets, or Apoſtles, or Euangeliſts were Dicers, for no ſuch lots are named in the holy Scripture, and yet the Lords day is moſt prophaned with this exerciſe, cards and dice, as though they kept all their vanities to celebrate holy daies, what haſt thou to alledge for dice, now euidence is giuen vp againſt them? haſt thou any patron to ſpeake for them, but thy vaine pleaſure and filthy couetouſneſſe which are condemned already, and therefore haue no voyce by law? take away theſe, and take away dice, The patron condemnes the clients, when one voice condemnes another: if the exerciſe were lawfull, ſuch patrons as pleaſure and couetouſneſſe would not ſpeake for it. Take thy pleaſure therefore in that which is good, and the Angels will reioyce with thee: if this were good, God would proſper them better that vſe it: but neyther winners, nor loſers are gainers. I know not how, but there is not ſo much wonne as loſt, as though the Deuill did part ſtakes with them, and draw away with a blacke hand, when no man ſeeth, for the winner ſaith he, hath not wonne halfe ſo much as the looſer hath loſt. One would thinke that one of them ſhould flow, when ſo many ebbe: there is neuer an ebbe without a flowing, neuer one looſeth, but another winneth, but at dice. What a curſed thing is this that turnes no man to good, which robs others, and beggers themſelues? the ſchoole of deceit, the ſhop of oathes, and the field of vanities. Thou doeſt not onely hazard thy money (in this game) but ventureſt thy ſaluation, and caſteſt dice with the Deuill, who ſhall haue thy ſoule. For euery

thing that commeth well to man, hee giueth thankes, but for that which commeth by dice, hee is aſhamed to giue thanks which ſheweth, that in conſcience that gaine is euill gotten, and that he ſought it without God. Can this be good when worſt men vſe it moſt? if it were good, the euill would like worſe of it then the good: but the more a man fauoureth of any goodneſſe, the more hee begins to abhorre it, & his conſcience doth accuſe him for it as for ſin. They which doubt whether God doe allow it, neede but looke how he doth proſper them that vſe it: but they truſt not in God, (the termes of their occupation deſcrie) for they call all their caſts chances, as though they relyed not vpon God, but vpon chance. Therefore if dice make ſtrife without cauſe, if they take away others goods for nothing, if wee may not liue by playing, but by labour, if they which haue beene dicers, repent it among, their ſins, if the holy men neuer vſed this recreation, but the worſt moſt delight in it, if thou wouldeſt not haue God ſee thee when thou playeſt at Dice, nor take thee at it when hee comes to iudgement, if nothing but pleaſure and couetouſneſſe ſpeake for them, if they doe not proſper which take pleaſure in it, if they truſt not vpon God, but rely vpon chance, if thou doeſt not onely venture thy money, but hazard thy ſoule, then the beſt caſt at dice is, to caſt them quite away.

And the lot fell vpon Ionah.

Luke. 13. 1. 2. *&c.*

Heb. 5 8. 1. *Pet.* 4. 17. 18.

The lot fell vpon *Ionah*, not becauſe he was the greateſt ſinner of them all, (for ſo is the opinion of the common people, to cenſure them worſt who they ſee moſt afflicted: If any one be ſeene to beare his croſſe, then many will ſay, This is a wicked man, and ſo thinke well of themſelues, ſuppoſing that God is not bent againſt them to puniſh them as well,) but becauſe *Ionah* ſhould feele the hand of the Lord both puniſhing and preſeruing him, and bee reformed: for God correcteth all, as hee did his Sonne, to learne them obedience. But if iudge-

ment

ment begin with the house of God, what shall become of the vngodly? *And the lot fell vpon Ionah.*

Now when the sinner that troubled the ship is taken, now *Ionah* can hide himselfe no longer. Now he might also feare to bee sacrificed by the mariners presently, For the mariners, partly for the paine they had endured, partly for the losse they had sustained, partly for the danger wherein they remained, were no doubt as the shee-Wolues robbed of their whelpes, out of measure furious and fully bent to sacrifice him on whom the lot fell, to appease the wrathfull God. But God stayed, and restrained the rage of the Mariners, and made them afterward willingly to abide the tempest a while, and put themselues to more paine to saue him, endeuouring by rowing to recouer land. For hauing heard of the true God, and though they lost their goods, hauing found who is all good, shall we (say they) destroy him that hath saued vs? Shall we giue him vp to death vnnecessarily, that hath brought vs to life, and assured vs to raigne with God in all glory euerlasting? Surely the thankelesse are graceless: especially they that loue not, and shew not forth the labour of loue for their gracious guide to God: but therefore wee may see that the hearts of men are in the hands of God, and hee turneth them which way hee list, hee fashioneth their hearts euery one, yea euen kinges heartes, as riuers of waters doth hee turne, to water and make fruitfull his vine: to pittie and to persecute, to honour and shame, to loue and hate his people: to deliuer their power to the beast, Reue. 17.13. and againe to eate the whores flesh, and to burne her with fire. 17. 16. 17. Therefore let vs neuer feare to performe our duties whatsoeuer, to whomsoeuer: for hee formeth the hearts of all, who hath promised to honour them that honour him, but to make them contemptible that doe despise him, Neither let vs put confidence in man, nor in Princes, for their hearts are riuers of water of themselues

Pro. 20.1. *Psal.* 33. 15. *Ps.* 106. 40. *Isa.* 3.10.6. *Ezra.* 1. 14. *Isa.* 3.24. *Ne.* 11.1. *Ps.* 105 1. *Sa.* 2. 30. *Ps.* 146.3.

ſelues fleeting eaſely as they bee led following: But eſpecially let vs not for get chiefly to make prayers, ſupplications interceſſions, and to giue thankes for all thoſe on the godlineſſe, or prophaneneſſe of whoſe hearts, the flouriſhing or defacing of the goſpell of Chriſt Ieſus, and the choſen of God doth moſt depend.

1. *Tim.* 2. 1.

And the lot fell vpon Ionah.

Now *Ihnah* could not deny hee was that ſinner, vnleſſe hee would accuſe God of vnrighteous iudgement: for the lot is caſt into the lap, but the whole diſpoſition thereof is of the Lord. Now therefore he muſt needs confeſſe it The windes thundring, the waues tumbling, the ſhip cracking. the Mariners quaking, vpon their gods crying, their wares forth caſting, *Ionahs* prayers requeſted, to caſt lots conſulting. *Ionah* kept himſelfe cloſe, hee would not be thought that ſinner. The winde ſaid, I will ouerturne thee the water ſaid, I will drowne thee: the ſhip ſaid, I connot hold thee: the Mariners ſaid, We cannot helpe thee, his prayers ſaid, We cannot profit thee, his conſcience within bleeding, and God at the dore of his heart knocking and the lots now ready for caſting, ſaid threatningly, For thee the tempeſt is come, thou fugitiue, and wee will diſcouer thee.

Yet *Ionah* conceales his ſin, ſo much did he abhorre the ſhame of men of ſtrange men, a few men, fraile men, or the feare of the fury of the fleſhe. Therefore after the winds had roared, and alſo the waues raged and the ſhip reeled and the Mariners cryed, and the lot, his conſcience, & God himſelfe threatened him, the lot alſo condemned him, and the feare of being ſacrificed by ſinners to Sathan terrified him, ſo that he forth with repented throughly, he declared it openly, and confeſſed his ſinne freely. Such a ſtir hath God before he can come by his owne: hee muſt croſſe vs, and ſet himſelfe and all his creatures againſt vs: he muſt ſtraine our bodies, or leaue our ſoules, and conſtraine vs to it, before wee will returne from our wicked wayes and

and throughly humble our selues to yeeld him due obedience, O the goodnesse of the great God: O long sufferance and bountifulnesse vnspeakeable, which not onely leadeth, but also in the chaines of loue draweth vs to true repentance?

It was Gods great goodnesse to *Ionah*, that the Mariners sacrificed him not: greater, that hee truely repented: that God continueth in his calling, and blesseth his (whose flying from God, deserued flinging to Sathan) not so much solemne preaching, as sudden confession, and short denuntiation of vengeance, yea made it so powerfull, that it conuerted Idolatrous heathens, most hardned Idolaters: first Mariners, then Niniuites.

For what a blessing felt *Ionah*, God vouchsafing him of this honour, to offer them a liuely holy, and acceptable sacrifice to God, by whom hee presently before greatly feared to haue beene offered a dead vnholy, and so a delightfull sacrifice to Sathan. This feare banished, & that ioy possessing him, what a mercy of the almightie did *Ionah* thinke it? But before hee conuerted the Niniuites, hee was more to be humbled, fuller to be strengthened, better euery way to be prepared. Therefore God would haue the sea to wash him, the Whale to fast him, and yet miraculously safe to preserue him, that being purified, might pray feruently, and being deliuered, finde power, comfort, and courage aboundantly. Therefore when by lot being taken, and by his owne confession found the man that procured the tempest, the Mariners in loue and compassion of him, had assayed by rowing to get to land but could not, the sea raging more and more, and *Ionah* himselfe professed hee knew the tempest was sent for his cause, and would be layd he being cast into the Sea. *Ionah* at length was cast out of the ship into the swelling purge of the tempestuous sea. What hope of life then left? is there any? to swallow vp all, soone after hee is swallowed whole of a Whale. Here let vs marke, that after the tem-

Iona. I. 7. 10. 13. 12.

peſt had terrified *Ionah*, the mariners reproued him: when they had reproued him, his conſcience pricked him, when his conſcience had pricked him, the conſulting to caſt lots greiued him: after greiſe for conſulting their concluding to caſt lots vexed him: vexed at the concluſion, the lot condemnes him: the lot hauing condemned him, in what an agonie thinke wee was *Ionah*, partly, that he ſhould bee held that notorious wretch that had brought this woe? partly, leaſt they in their raging griefe, for their great trouble of body, loſſe of goods, and danger of life, ſhould forthwith kill him for a ſacrifice, to appeaſe the vnknowne angry God? But after this agonie, the terror of drowning followed, and after that the horror of the huge fiſh: firſt, leaſt it teare him in peeces, then leaſt it melt him, afterward leaſt it poiſon him: laſtly, three dayes and three nights the comfortleſſe horror of darkeneſſe, and noyſome ſtincke in the fiſhes belly tormented him.

Firſt then ſee, the windes could not further him, the waters could not beare him, the ſhip could not hold him, the Mariners could not helpe him: and being caſt out, leaſt all for him be caſt away, the Whale would not ſpare him, the ſtinch would ill feede him, the darkeneſſe would leſſe glad him, and light might not viſit him, Now ſee then what *Ionah* got by this iourney, notwithſtanding all the promſes of which Sathan aſſured him, and all the furtherances which the ſerpent procured him, he loſt his labour, loſt his mony, loſt his toy, loſt his credit, loſt his quiet, and ſaw no hope but to looſe his life too, finding plentifully, and bitterly feeling dreadfull feares. Hee truſted to the windes, the windes could not ſerue him: hee truſted to the ſhip, the ſhip could not keepe him: he truſted to the Mariners, the Mariners could not hold him: hee truſted to the lot, the lot would not ſpare him: hee truſted to the waters, the waters could not beare him, neither would the Whale forbeare him, neither did any thing make ſhew of likelihood to ſaue him. Therefore wee may ſee in *Ionah*

what

what it profiteth a man to flie from God, forsaking his calling, and so practising the euill motions of Sathan in stead of the knowne will of God. Assuredly, if we follow his flatteries as *Ionah* did, we shall haue as he had, accusing consciences, fearfull hearts, and the wrath of God vpon our heads For he hath nothing to giue vs, although hee promise and make vs beleeue he hath kingdomes. Yes indeed, he hath horrour of minde for all that obey him, and hell for the reward of his, which will make all their hearts ake which receiue it.

See secondly in this punishment of *Ionah*, the iustice of God. The Bee, when shee hath once stung, doth leese her sting, so that shee can sting no more: so doth not Gods iustice punishing sinne: for it retaineth power, it hath store of stings to vexe still: when one iudgement is executed shee euer hath other inow ready, either of the same kind, in another degree more, sharpe or of another sort: for all the creatures with their seuerall powers, are Gods dartes to strike vs when he commands. Therefore if we bee sicke sickenesse is not dead with vs: if we be poore pouertie endeth not: if we be in danger, danger is not therefore put downe for euer after: and if wee be vexed, vexation hath not therefore lost his sting: his darts, his weapons also are as sharpe now as they were at the first, and sharper too, because we are sinfuller. For according to the sicknesse is the medicine, and wonnds more dangerous, require more dolourous plasters.

And if thou bee disobedient, then hee will leade thee through them all, vntill he hath humbled thee, and made thee to glorifie him with obedience, or vtterly destroyed thee. *Leui.* 26. 18. 24. 28. 36. 37. 38. 39. *&c.*

Thirdly, let vs not forget, neither lightly thinke of this, that God knoweth how to punish for sinne, yea most seuerely to correct his children, though repenting, If our Prophet *Ionah* here may not keepe thee some good while in a due meditatiō of it, let that man after Gods owne heart

2. Sam. 18 6. 10. 27. chap. 2. Sam. 12 13. 15. 16. 17. 18. 19 20. chap. Pſal. 30: & 75. Hoſ. 6. 4. 2. Pet. 2. Ionah. 1. 17. Ier. 35. 6. Dan. 6. 22. Num. 1. 46. Exo. 17. 3. Exo. 16. 13. Io. 2. 10. Ie. 38. 13. Dan. 6. 24. & 3. 26. Exo. 17. 6. Exo. 16. 13. Exo. 2. 15 3. 10.

the ſweete Prophet of Iſraell come to thy minde, and in him ſee, whether God cockereth his entireſt friends, or ſom thing ſharply, if not bitterly, handled them, ſetling themſelues in their dregs, or ſecurely ſeruing the Lord.

Laſtly, yet conſider God is rich in mercy, and full of compaſſiō, both to puniſh, vnleſſe to far prouoked, content to ſhake his rod ouer vs, to make vs feare onely, and keepe vs free from feeling his ſtrokes, if that may haue his due worke in vs, that is, recall, reforme, and confirme vs: for as the windes could not ouerthrow *Ionah*, nor the waters drowne him: ſo neither could the Whale conſume, poyſon, or annoy him, or ought but feare him, though it had ſwallowed him: for *Ionah* remembring God, God ſhewed hee forgot not *Ionah*. Therefore when and where *Ionah* thought verily and ſpeedily to haue periſhed, then and there God cauſed him to bee three dayes, and as many nightes moſt ſafely preſerued. O power omnipotent, O goodneſſe all-ſufficient, in all thinges at all times. God then as well kneweth to deliuer his out of all diſtreſſe in due time, as to reſerue the wicked to the day of iudgement to bee puniſhed. And in what danger ſhall we deſpaire? In what extremities ought not we to hope in our moſt mighty Sauiour, remembring *Ionah* in the Whales belly, *Ieremie* in the mire of the deepe dungeon, *Daniell* among the fierce Lyons, his three companions in the hot burning furnace, nay, 600000. men of warre, and three times as many moe, of men and women, young and old in the wilderneſſe, lacking nowe drinke, then meate: and all theſe deliuered out of all danger, theſe laſt miraculouſly ſatisfied with drinke out of the rocke, and with meat aboundantly from heauen.

Secondly, though *Ionah* be caſt into the troublous ſea, and ſwallowed of a huge Whale, yet hee muſt preach at Niniue: though *Moſes* flie out of Egypt, yet he muſt be the leader of Gods people thence, *Ioſeph* is in pryſon, but he muſt bee Lord of Egypt, and preſerue the Church aliue

Who

Who would haue thought that *Saul* should beecome *Paule*, or forswearing *Peter* a faithfull Preacher? Suspend then thy iudgement and wonder at Gods workes, whether of mercy, or iustice, and thinke not the worse of a man though hee were cast out of the sea, as *Ionah*, or basely brought vppe as *Amos*, for the deliuerer of Israell was brought out of the flagges, and the conuerter of Niniuie out of a Whale, and the saluation of the whole world, out of a stall. *Gen.29. 20.41. 40.45.78 Act.9.1.2 1.Cor.15 10. Mar.14. 71. Act.4. 11.12.*

And the lot fell vpon Ionah.

The lot fell vpon *Ionah*, that he might be cast out of the ship, that as the ship was almost broken, but not altogether: So *Ionah* might be almost drowned, but not altogether: almost consumed, almost poysoned in the belly of the Whale, but not altogether: and that being in the double deepe duely humbled, and as gold in a furnace, fined and fit for Gods workes, hee might thence in a miraculous manner come foorth like *Lazarus* in his winding sheete, that he might glorifie God once againe, and couragiously cry against Niniuie. *Iona.2.10 Amos.7. 14. Exo.2.3. Iona.2.10 Luke.2. 17.*

And the lot fell vpon Ionah.

The lot fallen vpon *Ionah* the iustice of God (both manifesting the truth incorruptly, and chastising his disobedient seruant seuerely) did appeare: but with all singular mercie shined, and the Mariners mindes were mollified, in that they sacrificed him not to Sathan, but much more that hee by that meanes truely repented. In so much that the old idolatrous mariners presently by him were conuerted and hee cast into the Sea, was not drowned, swallowed of the Whale, and three dayes continuing therein, perished not, but miraculously was preserued, and most gratiously cast on land safe: and lastly, crying against Niniuie, that sinfull Cittie, had his preaching so mightily preuailing, that he wonderfully humbled them all. This mercie was maruailous, this goodnesse of God to *Ionah* most glorious. For the Niniuites hearing; Yet fortie dayes, and *Ionah.3.5*

Niniuie

Niniuie ſhall be ouerthrowne, firſt as the Mariners hadde before done, beleeued the word of God, though they neuer heard it before. If wee heard the word of God preached as the mariners & Niniuites did, with trembling harts in the ſence of Gods Maieſtie, it would not be but we ſhould feele the power of it liuely, and filled with all ioy in beleeuing ſpeedily, but vneffectuall and fruitleſs is preaching, becauſe there is nothing almoſt but vnreuerent and ſenſeleſſe hearing. And why ſhould God teach the heedleſſe to learne? Why ſhould he giue pearles to dung-hilcockes, nay to very ſwine? But they beleeued the word aſſoone as they heard it, though they neuer heard it before what doth that argue? Surely it ſheweth, that the fooliſh and ſimple are more diligent and readie, both to heare & receiue the word of God, then thoſe that are wiſe in their owne conceit, or alſo in the view of the world. What ſaith Chriſt? The poore receiue the gospell. What ſaith Paul
Mat. 11. 5. Not many rich, not many wiſe. For though wee haue
1. *Cor.* 1. 26. knowledge, if our knowledge bee like the Phariſies, that
Mat. 23. 13. 14. 25. 26. 27. 28. is in ſhew of ſinceritie onely, in counterfeit holineſſe, and hollow-hearted friendſhip though hypocriſie, it had bin better for vs that we had beene ignorant, for it wil but leaue vs the more inexcuſable, it will bee found inſufficient to ſaue vs, but ſufficient the more fearefully to condemne vs becauſe we know our maiſters will and doe it not. There-
Luke. 12. 47. 41. fore as *Peter* ſaid to *Simon Magus*, Thy mony periſh with
Act. 8. 20 thee: ſo will the Lord ſay vnto ſuch, Thy knowledge periſh with thee, ſeeing it is fruitleſſe.

But when Niniuie had beleeued God what did they ſecondly? They ſpeedily, they notably repented, they proclaimed a faſt, they put on ſack-cloth, they humbled themſelues before the Lord, they earneſtly beſought him
Iona. 3. 4. to turne away his wrath from this wofull Cittie. *Ionah* preached at Niniuie, crying againſt it, ſeemeth to haue humbled them and that without a miracle (without which ſcant any doctrine is of credit among the Gentiles) not only

ly within fortie, but with in foure dayes, much within fortie dayes, he conuerted Niniuie, ruffling Niniuie, old, and idolatrous Niniuie, long before fortie dayes be ended, the seede is sowne, growne, increased mightily, and full ripe, in a soyle in reason most barren. Sow therefore, yee seedsmen, where you are set, If ye sow cheerefully, yee shall reape plenteously in due time: Faint not: say not, I haue a stonie, or a starued, or a thornie ground. Niniuie repents in sackcloth.

In which willing submission of theirs, and speedy liuely repentance at the wordes of the Prophet, after hee had beene three dayes and three nights in the Whales bellie, the calling of the Gentiles by Christ, after hee had beene three dayes and three nights in the bowels of the earth, might well be signified. For they no lesse willingly then the Niniuits, submitted themselues to the gospel preached no lesse speedily, and peraduenture more truely repented. For though now they thus wōderfully humbled thēselues not the fearefull multitude onely, but the richest and greatest, the nobles and king also, and so all escaped now: soone after they returned to their vomit, & neuer ceased to adde sin to sinne, till they were by open wars miserably wasted, and at length fulfilling the prophecie of *Nahū*, vtterly consumed. Therefore, first, for the comfort of the godly, since *Ahab* humbled himselfe before the Lord, *Ahab*, I say, that hath done exceeding abhominably, in following Idols, and sold himselfe to worke wickednes in the sight of the Lord submitted himselfe vnder the hand of GOD, fasting in sack cloth, though he did all in hypocrisie, had not the euill threatened brought vpon him in his dayes, seeing *Roboham* (& the princes of Israell who had forsaken the Lord and the whole tribe of *Iudah*, which wrought wickednes in the sight of the Lord, & prouoked him more with their sins, then all that their fathers had done hūbling themselues before the Lord, and confessing him iust, had not the wrath of the Lord poured vpō them, by *Shishak* K. of Egypt were not:

Iona. 3.7. 6.

Nah. 3.19
1. *King.* 21 26. 27. 29.
2. *Chro.* 10.3.
1. *King.* 14 22.
2 *Chro.* 14 6.

7. 12. not deſtroyed, but ſhortly deliuered, yea alſo thinges proſpered in Iudah, though the Lord had threatened to leaue them in the hands of *Shiſhak*, albeit they truely repented not: laſtly, for as much as Niniuie that bloody citty full of lies and robberie, the beautifull harlot, with multitude of fornications, that miſtreſſe of witch-crafts, which ſold the people through her whordomes, and the nations through her witch-crrft, humbling themſelues with faſting, and putting on of ſack-cloth, the Lord repented of the euill hee had threatned them, and did it not: how aſſured may wee bee, that whatſoeuer indgement the Lord threatneth vs, and howſoeuer he threaten it, it ſhall not light on vs, when we vnfainedly humble our ſelues in true faſting, turning from our euill wayes, and from the heart vowing to ſerue God in all holineſſe? For this is the cleare promiſe of the faithfull God: *If I ſhut the heauen that there bee no raine, or if I commaund the graſhopper to deuour the land or if I ſende peſtilence among my people: if my people, among whome my name is called vpon, do humble themſelues and pray and ſeeke my preſence, and turne from their wicked wayes: then will I heare in heauen, and be mercifull to their ſinne, and heale their land.* Againe, as generally moſt plainely ſayth iuſt Iehouah: *I will ſpeake ſuddenly againſt a nation, or againſt a kingdome (ſaying) I will plucke it vp, and roote it out, and deſtroy it but if this nation againſt which I haue pronounced this, turne from their wickednesſe, I will repent of the plague that I thought to bring vpon them.* Let vs then, O beloued of the Lord, whoſoeuer loue the Lord Ieſus, bee carefull to fulfill the condition, and then confident not doubting of the perfomance of the promiſe, by ſo much the more by how much the fewer wee bee, and by how much the longer and clearer the Lord hath threatned moſt terrible iudgements.

5. 13. *Nah.* 3. 1. 4. *Ionah.* 3. 7. 8. 10. 2. *Chro.* 7 13. 14. *Iere.* 18. 7. 8.

Now for the terror of the vngodly, as many of them as repent onely when Gods hand is vpon them, & then humble themſelues outwardly only, & that but onely when the fierceneſſe

fiercenesse of his wrath appeareth, or else after they haue escaped the feared iudgement, fall to their wonted wickednesse againe: let them beesure the strong and iust God, that consumed Niniuie slidden back, will ouertake them also in wrath, and for euer turne them ouer to ceaselesse woe. For the greatnesse, the beautie, the strength and riches of Niniuie, could not withstand the hand of God, or keepe it from destruction, but rather furthered and hastened it. For with the more excellent ornaments that it was adorned by the Lord, the more hainous and grieuous in his sight was the abuse of them. Therefore the hugenesse, or the strength of this, or any other Cittie cannot saue it from the iudgement of God, being sinfull in his sight.

Great Sodome is destroyed: great Ierico is destroyed: great Niniuie is destroyed: great Ierusalem is destroyed, and great Rome, the roome of all vncleane spirits, stayeth for her destruction, like a whore that stayeth for her punishment till shee bee deliuered: and these were and shall bee punished for vnthankfullnesse and contempt of the word of God. Yet Niniuie, Ierico, Sodom, nor Rome haue had halfe the preaching that wee haue had, yet wee are vnthankefull too, then what haue we to looke for, but when Sodom was burned, Zoar stood safe? when Ierusalem was destroyed, Bethelem stood still? so the Lord doth alwayes prouide for his people, though hee make neuer so great a slaughter and destruction amongst his enemies For the Lord because of his couenant doth alwayes prouide for his chosen although they bee but a remnant, like the gleaning after the haruest, or like a cluster of grapes on the top of the vine after the vintage, and though there be neuer so great calamitie or trouble, as wee see in the booke of *Gen.*45. chap, when there was a great time of dearth and scarcitie to come vpon the land where Iacob was, the Lord had sent *Ioseph* to prouide for his father *Iacob* least he should want bread, hee or any of his sonnes and folkes, and

*Gen.*15. *Iosu.*6. 1.*King.* 24.25. *Reuel.*18. 2.

*Gen.*19. 21. *Iere.*41. 17. *Gen.*17.18 *Esay.*19. & 17.5.6. *Gen.*45.

and ſo ordered the matter, that *Ioſeph* was treaſurer ouer all the corne in Egypt. And ſo among the Turkes, and Spaniards, and Infidels, the Lord will find meanes to doe them good, which vnfainedly loue him, and in the dungeon in priſon, and in bonds, yea and in death, the godly ſhall find God.

FINIS.

FOVRE SERMONS

Preached by Maiſter
Henry Smith.

1 The Trumpet of the Soule.
2 The ſinfull mans ſearch
3 *Maries* choyce.
4 *Noahs* drunkenneſſe.
Two zealous Prayers.

And publiſhed by a more *perfect Copie then heertofore,*

LONDON
Printed by *T. D.* for *Nicholas Bourne*, and are to be ſould at his Shop at the *Royall Exchange*. 1617.

THE TRVMPET OF *the Soule ſounding to* Iudgement.

By Henry Smith.

The Text.

Eccleſiaſtes 11. Chap. 9. verſe.

Reioyce, O yong man, in thy youth, and let thy heart be merry in thy young dayes, follow the wayes of thine owne heart, and the luſtes of thine eyes. But remember for all theſe thinges thou muſt come to iudgement.

WHen I ſhould haue preached vnder the Croſſe, I muſed what text to take in hand to pleaſe all, & to keepe my ſelfe out of danger: and muſing, I coulde not finde any text in the Scripture that did not reproue ſin, vnleſſe it were in the *Apocripha*, which is not of the Scripture: this text bids them that be voluptuous be voluptuous ſtill: let them that be vaine glorious, be vaine glorious ſtill: let them that be couetous

be couetous ſtill: let them that be drunkards be drunkards ſtill: let them that be ſwearers, bee ſwearers ſtill: let them that be wantons, be wantons ſtill: let them that be careleſſe prelates, be careleſſe ſtill: let them that be vſurers, be vſurers ſtill; but ſaith Salomon, *Remember thy end, that thou ſhalt bee called to iudgement at the laſt for altogether.* This is the counſell of *Salomon* the wiſeſt then liuing: what a counſell is this for a wiſe man, ſuch a one as was *Salomon.*

In the beginning of his booke, hee ſayth, *All is vanitie,* and in the end hee ſayth, *Feare God and keepe his commaundements,* in the 12. chapter he ſayth, *Remember thy maker in the dayes of thy youth:* but here he ſayth, *Reioyce O young man in thy youth.* Here he ſpeaketh like an Epicure, which ſayth, Eate, drinke, and be merry, here he counſels, and heere hee mockes: yet after the manner of ſcorners, although they deſerued it in ſhewing their fooliſhneſſe, as it is in the firſt of the Prouerbes, *Hee laughed at the wicked in deriſion,* as in the ſecond Pſalme, God ſeeing vs follow our owne wayes. For when he bids vs pray, we play: and when he bids vs runne, we ſtand ſtill: and when hee bids vs faſt wee feaſt, and ſend for vanities to make vs ſport: then he laughs at our deſtruction. Therefore when *Salomon* giueth a ſharpe reproofe, and maketh you aſhamed in one word, he ſcoffingly bids vs do it againe, like a Schoole-maiſter which beateth his Scholer for playing the truant, he biddeth him play the truant againe. O this is the bittereſt reproofe of all. But leaſt any Libertine ſhould miſconſter *Salomon,* and ſay that hee bids vs bee merry and make much of our ſelues, therefore he ſhutteth vp with a watch-word, and ſetteth a bridle before his lips, and reproueth it as he ſpeaketh it, before he goeth any further, and ſayth, *But remember that for all theſe things thou muſt come to iudgement.* But if we will vnderſtand his meaning, he meaneth when he ſayth, Reioyce, O yong man, Repent, O yong man, in thy youth; and when he ſayth, Let thy heart cheare thee, Let thy

thy ſinnes grieue thee: for hee meaneth otherwiſe then he ſpeaketh: hee ſpeaketh like *Michai* in the booke of Kings, the ſecond Chapter. *Goe vp and proſper*: or like as *Ezechiel*. *Goe vp and ſerue other Gods*: or as Saint *Iohn* ſpeaketh in the Reuelation, *Let them that bee wicked, bee wicked ſtill*. But if there were no Iudgement day, that were a merry worlde: therefore ſayth *Salomon*, when thou art in thy pleaſures, flaunting in the fieldes, and in thy braue ruffes, and amongſt thy louers, with thy ſmiling lookes, thy wanton talke and merry ieſts, with thy pleaſant games and loftie lookes, *Remember for all theſe things thou ſhalt come to Iudgement*.

Whileſt the theefe ſtealeth, the hempe groweth, and the hooke is couered within the baite: wee ſitte downe to eate, and riſe vp to play, and from play to ſleepe, and a hundred yeares is counted little enough to ſinne in: but howe many ſinnes thou haſt ſet on the ſcore, ſo many kindes of puniſhment ſhall bee prouided for thee. Howe many yeares of pleaſure thou haſt taken, ſo many yeares of paine: howe many drammes of delight, ſo manie pounds of dolour: when iniquitie hath played her part, vengeance leapes vpon the ſtage, the Comedie is ſhort, but the Tragedie is longer: the blacke guard ſhall attend vpon you, you ſhall eate at the Table of ſorrowe, and the crowne of death ſhall bee vpon your heads, many gliſtring faces looking on you, and this is the feare of ſinners: when the Deuill hath entiſed them to ſinne, hee perſwadeth like the olde Prophet in the booke of Kings, who when he had entiſed the young Prophet contrary to the commandement of God, to turne home with him, and to eate and drinke, he curſed him for his labour, becauſe he diſobeyed the commandement of the Lord, and lo as a Lyon deuoured him by the way. The fooliſh virgins thinke that their oyle will neuer be ſpent: ſo *Dina* ſtragled abroad, whileſt ſhee was deflowred: what a thing is this to ſay, Reioyce, and then repent: what a blanke to ſay, Take thy pleaſure,

& then thou ſhalt come to iudgement? It is as if he ſhould ſay. Steale and be hanged, ſteale and thou dareſt, ſtrangle ſin in the cradle, for all the wiſedome in the world will not helpe thee elſe: but thou ſhalt bee in admiration like dreamers which dreame ſtrange things, and know not howe they come, He ſayth, *Remember iudgement.* If thou remember alwayes, then thou ſhalt haue little liſt to ſinne: if thou remember this, then thou ſhalt haue little liſt to fall downe to the Deuill, though hee would giue thee all the worlde, and the glory thereof. *Salomon* ſayth, The weede groweth from a weede to a cockle, from a cockle to a bramble, from a bramble to a brier, from a brier to a thorne, Lying breedes periury, periury breeds haughtines of heart, haughtines of heart breedes contempt: contempt breeds obſtinacie, and brings forth much euill. And this is the whole progreſſe of ſin, he groweth from a lyer to a theeſe, from a theeſe to a murtherer, and neuer leaueth vntill hee hath ſearched all the roome in hell, and yet hee is neuer ſatisfied, the more hee ſinneth, the more hee ſearcheth to ſin: when he hath deceiued, nay, he hath not deceiued thee aſſoone as he hath that he deſireth, hee hath not that he deſireth: when he hath left fighting, he goeth to fighting againe: yet a little and a little more, and ſo we flit from one ſinne to another. While I preach, you heare iniquity ingender within you, and will breake forth as ſoone as you are gone. So Chriſt wept, Ieruſalem laughed: *Adam* brake one, and wee breake tenne: like children which laugh and cry, ſo as if wee kept a ſhop of vices, now this ſinne, and then that, from one ſinne to another.

O remember thy ende, ſayth Salomon, and that thou muſt come to iudgement.

What ſhall become of them that haue tryed them moſt? Bee condemned moſt, *Reioyce O young man, in thy youth.*

But if thou marke *Salomon*, he harpes vppon one ſtring, hee doubles it againe and againe, to ſhew vs things of his owne

owne experience, becauſe we are ſo forgetfull thereof in our ſelues, like the dreamer, that forgetteth his dreame, and the ſwearer his ſwearing. So we begge of euery vncleane ſpirit, vntill we haue bumbaſted our ſelues vp to the throat, filling euery corner of our heartes with all vncleanneſſe, and then wee are like the dogge that commeth out of the ſinke, and maketh euery one as foule as himſelfe: therefore ſayth *Salomon*, If any one will learne the way to hell, let him take his pleaſure.

Me thinke I ſee the Dialogue betweene the fleſh and the Spirit, the worſt ſpeaketh firſt, and the fleſh ſayeth Soule, take thine eaſe, eate, drinke, and goe braue, lye ſoft, what elſe ſhould you doe but take your pleaſure? thou knoweſt what a pleaſant fellowe I haue beene vnto thee, thou knoweſt what delight thou haſt had by my meanes: but the Soule commeth in, burthened with that which hath beene ſpoken before, and ſayth, I pray thee remember iudgement, thou muſt giue account for all theſe things, for vnleſſe you repent, you ſhall ſurely periſh.

No, ſayth the fleſh, talke not of ſuch graue matters but tell me of fine matters, of ſoft beddes and pleſant things, and talke mee of braue paſtimes, Apes Beares, and Puppits, for I tell thee, the forbidded fruite is ſweeteſt of all fruites, for I doe not like of your telling me of iudgement: but take thou thy iewels thy inſtrument, and all the ſtrings of vanitie will ſtrike at once, for the fleſh loues to be braue, and tread vpon corks it cannot tell what faſhion to be of, and yet to be of the new faſhion.

Reioyce, O young man in thy youth.

O this goes braue, for while wickedneſſe hath caſt his rubs, and vengeance caſtes his ſpurres, and his foote,

and thus thee reeles, and now thee tumbles, and then thee falles: therefore this progreſſe is ended.

Pleaſure is but a ſpurre, riches but a thorne, glorie but a blaſt, beautie but a flowre; ſinne is but an hypocrite, hony in thy mouth and poyſon in thy ſtomacke: therefore let vs come againe and aske *Salomon* in good ſooth, whether he meaneth in good earneſt, when hee ſpake theſe words: O (ſayth *Salomon*) *It is the beſt life in the world to goe braue, lie ſoft and liue merrily if there were no iudgement.* But this iudgement marres all, it is the dampe that puts out all the light, and like a boxe that marreth all the oyntment: for if this be true, wee haue ſpunne a fayre threed, that wee muſt anſwer for all, that are not able to anſwere for one: why, *Salomon* maketh vs fooles, and giueth vs gawdes to play withall: what then, ſhall wee not reioyce at all? Yes, there is godly mirth, and if wee could hit on it, which is called, Be merry and wiſe. *Sara* laughed, and was reproued: *Abraham* laughed, and was not reproued. And thus much for the firſt part.

But remember, for all theſe things thou ſhalt come to iudgement.

This Verſe is as it were a Dialogue betwixt the fleſh and the ſpirite, as two counſellers: the worſt is firſt, and the fleſh ſpeaketh proudly, but the ſpirite comes in burdened with that which hath beene ſpoken. The fleſh goeth laughing and ſinging to hell: but the ſpirite caſteth rubs in his way, and puts him in minde of iudgement, that for all theſe thinges now ends reioyce, and heere comes in but: if this but were not wee might reioyce ſtill: if young men muſt for all the ſportes of youth, what then ſhall old men doe, being as they are now? Surely, if *Salomon* liued to ſee our old men liue now, as heere hee ſaith of young men ſo high as ſinne rageth, yet vengeance ſits aboue it, as high as high Babell. Me thinkes I ſee a ſword hang in the ayre by a twine threed, and all the

ſonnes

ſonnes of men labour to burſt it in ſunder. There is a place in hell where the couetous Iudge ſitteth, the greedie Lawyer, the griping Landlord, the careleſſe Biſhop, the luſty youth, the wanton Dames, the theeſe, the robbers of the common-wealth, they are puniſhed in this life becauſe they euer ſinne as long as they could, while mercie was offered vnto them: therefore, becauſe they would not be waſhed, they ſhall be drowned. Now put together reioyce and remember: thou haſt learned to bee merry, now learne to bee wiſe: now therefore turne ouer a new leafe, and take a new Leſſon, for now *Salomon* mocked not as he did before, therefore a checke to thy ruffes, a checke to thy cuffes, a checke to the robes, a checke to thy gold, a check to thy riches, a checke to your beautie, a checke to your mucke, a checke to your graues: woe from aboue, woe from belowe, woe vnto all the ſtrings of vanitie: doeſt thou not now maruell that thou haſt not a feeling of ſinne? for now thou ſeeſt *Salomon* ſaith true, thine owne heart can tell that it is wicked, but it cannot amend: therefore it is high time to amend: as *Nathan* commeth to *Dauid* after *Belzebub*, ſo commeth accuſing conſcience after ſinne. Mee thinkes that euery one ſhould haue a feeling of ſinne, though this day be like yeſter day, and to morrow like to day yet one day will come for all, and then woe, woe, woe and nothing but darkeneſſe: and though God came not to *Adam* vntill the euening, yet he came: although the fire came not vpon Sodom vntill Euening, yet it came: and ſo comes the Iudge, although he be not yet come, though he haue leaden feete, he hath iron hands, the arrowe flayeth and is not yet fallen, ſo is his wrath: the pitte is digged, the fire kindled, and all things are made readie and prepared againſt the day, onely the finall ſentence is to come, which will not long tarrie.

You may not thinke to be like the theeſe that ſteaſ

leth and is not ſeene: nothing can be hid from him, and the iudge followeth thee at thy heeles: and therefore whatſoeuer thou art, looke about thee, and doe nothing but what thou wouldeſt doe openly, for all things are opened vnto him: *Sara* may not thinke to laugh and not be ſeene: *Gehezie* may not thinke to lye and not bee knowne they that will not come to the banquet, muſt ſtand at the doore.

What? doe you thinke that God doth not remember our ſinnes which we doe not regard: for while we ſinne the ſcore runes on, and the Iudge ſetteth downe all in the table of remembrance, and his ſcrowle reacheth vp to heauen.

Item, for lending to Vſurie, Item, for racking of rents, Item, for deceiuing thy brethren, Item, for falſhood in wares, Item, for ſtarching thy ruffes, Item, for curling thy haire, Item, for paynting thy face, Item, for ſelling of benefices, Item, for ſtaruing of ſoules. Item, for playing at cards, Item, for ſleeping in the Church. Item for prophaning the Sabboth day: with a number more hath God to call to account, for euery one muſt anſwere for himſelfe. The fornicator, for taking of filthy pleaſure: O ſonne, remember thou haſt taken thy pleaſure, take thy puniſhment. The careles Prelate, for murthering ſo many thouſand ſoules. The Landlord, for getting money from his poore Tenants by racking of his rents, ſee the reſt, all they ſhall come like a very ſheepe, when the trumpet ſhall ſound, and the heauen and earth ſhall come to iudgement againſt them, when the heauens ſhall vaniſh like a ſcrowle and the earth ſhall conſume like fire, and all the creatures ſtanding againſt them: the rocks ſhall cleaue aſunder, and the mountaines ſhake, and the foundation of the earth ſhall tremble, and they ſhall ſay to the mountaines, Couer vs, fall vpon vs, and hide vs from the preſence of his anger and wrath, whom wee haue not cared for to offend? but they ſhall not bee couered

and

and hid: but then they ſhall goe the blackeway, to the Snakes and Serpents, to bee tormented of Deuils foreuer: O paine vnſpeakable: and yet the more I expreſſe it, the more horrible it is, when you thinke of torment paſſing all tormentes, and yet a torment paſſing all that: yet this torment is greater then they, and paſſing them all.

Imagin you ſee a ſinner going to hell and his ſumner gape at him, his acquaintance looke at him, the Angels ſhout at him, and the Saintes laugh at him, and the deuils rayle at him and many looke him in the face, and they that ſaid they would liue and die with him, forſake him, and leaue him to pay all the ſcore: Then Iudas would reſtore his bribes: Eſau would caſt vp his pottage: Achan would caſt downe his golde, and Gehezi would refuſe his giftes: Nabuchadnezzar would bee humbler: Baalam would bee faithfull, and the Prodigall would be tame.

Mee thinkes I ſee Achan running about, where ſhall I hide my golde that I haue ſtolne, that it might not bee ſeene nor ſtand to appeare for a witneſſe againſt me?

And Iudas running to the high Prieſts, ſaying Hold, take againe your money, I will none of it, I haue betrayed the innocent bloud.

And Eſau crying for the bleſſing when it is too late, hauing ſold his birth-right for a maſſe of pottage.

Woe, woe, woe, that euer wee were borne, O where is that Diues that would beleeue this, before hee felt the fire in hell, or that would beleeue the pooreſt Lazarus in the world, to bee better then himſelfe, before the dreadfull day come when they cannot helpe it, if they would neuer ſo faine, when repentance is too late? Herod ſhall then wiſh that hee were Iohn Baptiſt: Pharaoh would wiſh that hee were Moſes, and Saul would wiſh that hee had beene Dauid. Nabuchadnezzar

buchadnezzar, that hee had beene *Dauid*. *Haman* to haue beene *Mardocheus*: *Esau* would wish to be *Iacob*, and *Balam* would wish he might die the death of the righteous: then hee will say, I will giue more then *Ezechias*, crie more then *Esau*: fast more then *Moses*: pray more then *Daniel*: weepe more then *Marie Magdalen*: suffer more stripes then *Paul*: abide more imprisoements then *Michai*: abide more cruelties then any mortall man would doe, that it might be *Ite*, Goe ye cursed, might be come ye blessed. Yea, I would giue all the goods in the world that I might escape this dreadfull day of wrath and iudgement, and that I might not stand among the goe. O that I might liue a begger all my life, and a Leaper: O that I might endure all plagues and sores from the top of the head, to the sole of my foote, sustaine all sicknesse and griefes, that I might escape this iudgement.

The guiltie conscience cannot abide this day. The silly sheepe when shee is taken will not bleate, but you may carry her, and doe what you will with her, and shee will be subiect: but the swine, if shee bee once taken, shee will roare and cry, and thinkes shee is neuer taken, but to bee slaine: So of all things, the guiltie conscience cannot abide to heare of this day, for they know that, when they heare of it, they heare of their owne condemnation. I thinke if there were a generall collection made through the whole world, that there might bee no iudgement day, then God would bee so rich, that the world would goe a begging and bee as a wast wildernesse. Then the couetous Iudge would bring forth his bribes: then the craftie Lawyer would fetch out his bagges: the Vsurer would giue his gaine and the Idle seruant would digge vp his talent againe, and make a double thereof. But all the money in the world will not serue for our sinnes, but the Iudge must answer for his bribes, he that hath money, must answer how he came by it, and iust condemnation must come vpon euery soule of them: then shall the sinner bee euer dying

ing, and neuer dead like the *Salamander*, that is euer in the fire and neuer conſumed.

But if you come there, you may ſay as the Queene of Saba ſayde of King *Salomon*, I beleeued the report that I heard of thee in mine owne Countrie, but the one halfe of thy wiſedome was not told me. If you come there to ſee what is done, you may ſay, Now I beleeue the report that was told me in mine owne countrie concerning this place, but the one halfe as now I feele, I haue not heard of: now chuſe you whether you will reioyce, or remember: whether you will ſtand amongſt you bleſſed, or amongſt you curſed: whether you will enter while the gate is open, or knocke in vaine when the gate is ſhut: whether you will ſeeke the Lord whileſt he may be found or be found of him when you would not bee ſought, being run into the buſhes with *Adam* to hide your ſelues: whether you will take your heauen now here, or your hell then there: or through tribulation to enter into the kingdome of God, and thus to take your hell now here, or your heauen then there in the life to come with the bleſſed Saints and Angels, ſo that hereafter you may lead a new life, putting on Ieſus Chriſt and his righteouſneſſe,

FINIS.

THE SINFVLL MANS SEARCH.

Iob 8.5.6.7.

5 *If thou wilt early ſeeke vnto God, and pray vnto the Almightie.*

6 *If thou bee pure and vpright, then ſurely he will awake vnto thee, and make the habitation of thy righteouſneſſe proſperous.*

7 *And though the beginning be but ſmall: yet thy latter end ſhall greatly increaſe.*

IN a ſicke and euill affected body (dearly beloued) wee vſually ſee preparatiues miniſtred, that the maladies may bee made more fit and pliable to receiue wholeſome medicines. The like, yea, and greater regard ought wee to haue of our ſoules, which not being craſie onely, or lightly affected with ſin, but ſicke euen vnto death, had need to be prepared with threats and exhortations, comforts and conſolations, one way or other, that they may be made fit, not to receiue the preparatiue, but the perfection of happy ſaluation. And for this cauſe haue I made choice of this part of Scripture, as of a light to ſhine vnto vs in darknes, a direction to our ſteps, & a lanthorne to our paths, while we wander through the boyſtrous waues of this wicked world. The text is plain and obiect to euery mans capacitie, naturally budding vnto

vnto bloſſomes. The firſt containing our dutie which wee are to performe towards God. The ſecond, Gods promiſes, if we performe this dutie.

Diuiſion.

Our dutie towardes God, is implyed in theſe three conditions. Firſt, *If thou wilt early ſeeke vnto God.* Secondly, *If thou wilt pray vnto the Almightie.* Thirdly, *If thou bee pure and vpright:* ſo that the whole conſiſteth on theſe three poynts: Firſt, what it is that God requireth, namely, a diligent and ſpeedie ſearch, in theſe words, *If thou wilt ſeeke early.* Secondly, how thy ſearch is to bee made in prayer, in theſe words. *If thou wilt pray to the Almightie,* Thirdly, what effect theſe thinges ought to worke in vs, a puritie and ſinceritie of life, in theſe wordes: *If thou bee pure and vpright.*

As our dutie towardes God conſiſteth in three poynts, ſo Gods bleſſing toward vs, is alſo threefold anſwerable to the ſame. Firſt, for ſeeking, he promiſeth, *hee will awake vnto thee.* Secondly, for praying vnto him, *He will make the habitation of thy righteouſneſſe proſperous.* Thirdly, for beeing pure and vpright, *Hee will make thy latter ende increaſe exceedingly*: yea, though the beginning bee but ſmall.

Concerning the ſearch.

Firſt, therefore conſidering the ſearch, it is a worke both in deſire and labour, to bee ioyned to God. In the Pſalmes this ſtandeth for the burthen of the ſong: *They called vpon the Lord in the time of their trouble, and hee deliuered them.* It is but, *Aske and haue, ſeeke and finde, knocke and it ſhall be opened vnto you*: Sauing that here theſe thinges are to be regarded, to wit, how, by whom, and when wee muſt ſeeke the Lord.

Pſal. 107. *Mat.* 6.

Howe firſt, faithfully: for if yee haue but as much as *a graine of muſtard ſeede, and ſay vnto this mountaine, Remoue, it ſhall remoue, and nothing ſhall bee impoſſible vnto you.*

Mat. 17. 20. *Eccle.* 35.

Then next, humbly, for it is the humble petition that pearceth the skies, and that ſheweth the Publican to depart

part home to his houſe more iuſtified then the boaſting Phariſie: and they alone that bee humble and meeke find reſt for their ſoules.

And laſt of all, continually: for we muſt not faint in well doing, becauſe the reward is not promiſed *to him that doth, but to him that continueth to doe.* *Gal.6. 1.Theſ.6.*

But wee may long ſeeke and neuer finde, except we ſeeke the Father by the Sonne: *For no man knoweth the Father, but the Sonne, and hee to whom the Sonne ſhall diſcloſe him: he is the way, the truth, and the life, and no man commeth to the Father but by him. There is one God, and one mediator betwixt God and man, the man Chriſt Ieſus.* So that if wee ſinne, we haue an aduocate, Ieſus Chriſt the iuſt, and he is the propitiation for our ſins: onely let vs ſeeke the Lord while he may be found. *1.Tim.2.*

And to this end the word *ſeeking* is vſed in this place, that we may learne, that as the heauens and the planets, and the whole frame of nature were ordayned to finiſh their courſe by motions and operation: ſo man, as he was ordayned to a moſt bleſſed and happie end, ſhould attaine thereunto, not by ſloth and idleneſſe, but by an earneſt ſeeking of the ſame.

The kingdome of heauen is like a treaſure, which cannot bee found without ſeeking and digging. It is like the precious pearle, for which the wiſe Marchant was content not onely to ſeeke, but to ſell all that he had, to buy it. GOD hath placed vs here in this worlde as husbandmen, to plough vppon the fallowe of our hearts: as labourers to worke in the vineyarde: as trauellers to ſeeke a Countrey, as ſouldiers to fight the battell of the Lord, againſt the fleſh, the world, and the deuill. *Mat.13. 14.*

And for this purpoſe hath hee propoſed vnto vs an vntilled lande, a vineyard, a triple enemie to fight againſt: that wee might remember, that we muſt till the ground, if wee will reape the fruite, then we muſt prune the

Pro.28. the vine, if wee will drinke of the Grape: that wee muſt fight, if we will ouercome. *He that tilleth the land* (ſayth the wiſe man) *ſhall be ſatisfied with bread, but hee that followeth idleneſſe, ſhall bee filled with ponertie.* Idleneſſe is a moth or canker of the minde, and the fruites thereof are wicked cogitations, euill affections, and worſe actions: corrupt trees without fruite, twiſe dead, and pluckt vp by the rootes engendring in the minde, a loathing of God and godlineſſe.

Iudg.1. *Pro.24.*

Eſchue therefore idleneſſe, I beſeech you, and by the want yee find in other, learne inſtructions for your ſelues. Be not forgetfull how buſie your enemie is, if he find you idle: firſt, hee putteth you in minde of ſome vanitie: then offereth opportunitie to practiſe: then hee craueth conſent, and if ye grant him that, hee triumpheth by adding practiſe: he leaueth no meanes vnattempted, whereby he may ſubuert and bring you to perdition. To one (as to *Euah*) he promiſeth the knowledge of good and euill. Another he ſeduceth with lying ſpeeches, as hee did *Pharao* the King, whom he deceiued by falſe Prophets. To the Iewes he pretended the temple of the Lord. To the heathen he ſheweth vniuerſalities and antiquities. And to other particulers, he leaueth no more vnattempted, whereby hee may entangle the ſoule of the ſimple, and wrappe them in the ſnare of death. Flye idleneſſe therefore, and ſeeke vertue, and the way thereof: ſeeke learning, as for a Iewell make diligent ſearch and inquiſition after her: ſeeke early and ſeeke late, in the morning ſow thy ſeede, and in the euening let not thy hand reſt: ſeeke him in the day of trouble, and hee will deliuer thee, and thou ſhalt glorifie him.

Gen. 3. *Exo.7.22* *1.King 13* *1. Cor. 2.*

Seeke him, there is the commaundement: he will deliuer thee, there is the promiſe: and thou ſhalt glorifie him, there is the condition. To diſobey the commaundement, is rebellion: to diſtruſt his promiſe, is infidelitie: to refuſe the condition, is vile ingratitude. Wherefore let

vs ſeeke, and ſeeke earneſtly, with a feruent ſpirite, and humbleneſſe of heart, and let vs perſwade our ſelues, that there is no finding without ſeeking, no opening without knocking.

The ſecond circumſtance to be conſidered in this point is to whom we muſt ſeeke for theſe thinges. Our direction is made vnto God. *For euery good and perfect gift is from aboue, deſcending from the father of lights.* And as for many cauſes we are to ſeeke God, and to God alone, ſo eſpecially for theſe foure. *Iam* 1.27

Firſt, becauſe we haue nothing of our ſelues, nor of any other creature, but whatſoeuer we haue, we haue it of God: for what haſt thou that thou haſt not receiued? in him we liue, we moue, and haue our being. Art thou wiſe in thine owne conceit? O remember, that the wiſedome of the world is fooliſhneſſe with God. O conſider that the naturall man vnderſtandeth not the thinges of God. Theſe thinges are hid from the wiſe and prudent, and are reuealed to babes and ſucklings. Alas, what were man if he were once left to himſelfe? A map of miſery, and a ſinke of calamity. Alas, how were he able to reſiſt the firy darts of the aduerſary who continually goeth about like a roaring Lion, ſeeking whom he may deuoure? Here ye may note firſt his malice, for he daily accuſeth vs before the chiefe Iudge of the Kings bench, when he cannot preuaile in this court, but ſeeth his billes of accuſation repelled, thē he remoueth the matter to the court of our owne cōſcience where on the one ſide he layeth the bookes of the Law & ſtatutes made againſt ſinne: on the other ſide, the billes of accuſation brought in againſt vs out of the booke of the Law, alleaging theſe ſtrict places againſt vs: *The ſoule that ſinneth ſhall die the death, Curſed is hee that abideth not in euery point of the law, to doe it.* On the other ſide, hee bringeth in our conſciences to witnes againſt vs, and then inferreth thi hard concluſion: *Therefore there is no hope in ſaluation.* *1.Cor.2. Rom.1.* *2.Pet.2. Rene.2.*

Then if hee ſee that wee appeale from iuſtice to mercie, ane ſay, At what time ſoeuer a ſinner repenteth the Iudge putteth all his wickednesſe out of his remembrance, he dealeth with vs, as craftie worldlings deale in matters of Lawe, who when they ſee their matters paſſe againſt them in higher Courtes, bring downe their cauſe into the Country, to bee decided by the Neighbours: who, eyther for their ſimplicitie cannot or for their fauour dare not iudge of the truth of the matter.

1. So our aduerſarie, though God himſelfe doe diſcharge vs, though our conſcience doth teſtifie our innocencie: yet he accuſeth in the third court before men, where he is bold to powre out his whole venome, and poyſon of his malice againſt vs, and to forge what lies, and ſlaunders, and libels he liſt, becauſe he knoweth they ſhall be receiued as true.

2 Thus he accuſeth Chriſt Ieſus our bleſſed Lord and Sauiour before *Pontius Pilate*, and cauſed diuers falſe and vntrue witneſſes to come in againſt him. But if hee were malicious onely to wiſh our deſtruction, and not mightie to wreake his malice, we ſhould haue little cauſe to feare, but he is mightie, therefore he is tearmed a Lion, the power of darkneſſe, a great Dragon, which drewe to the earth the third part of the ſtarres of heauen: that is, with earthly temptation to haue ouerthrowne them, which ſeemed to ſhine in the church of God as lampes and ſtarres. O then how eaſie is our ouerthrow, if the Lord did not hold vs vp, which ſhine not as ſtarres in heauen, but creep like wormes on earth.

Luke. 11. *Ephe.* 6. *Reue.* 12.

3 Yet if hee were but malicious and mightie, it were better with vs, but hee is fierce, and therefore called a roaring Lion, who laying waite for the bloud of the godly, ſtirreth vp bloud-thirſtie perſecutors to make themſelues drunke with the bloud of Saintes: as moſt greiuouſly he did from the time of *Iohn Baptiſt*, to the raigne of *Max-*

entius

entius the ſpace of 294. yeares, ſlaying ſome by the ſword, burning other with fire, hanging ſome on the gallowes, drowning ſome in riuers, ſtabbing ſome with forkes of yron, preſſing others vnto death with ſtones deuouring many thouſands of the tender lambs of Chriſts flocke.

4 To this malice, might and rage, is added his ſubtill pollicy, which he vſeth in circumuenting the faithfull: hee doth not pitch his tents in any one place, but walketh about from place to place to ſpie out his beſt aduantage, in the night he ſoweth tares, and in the day he hindreth the growth thereof. *Iohn.* I.

5 He proceedeth after further, and addeth to his pollicy induſtrie, hee conſidereth our natures and diſpoſitions, and to what ſinnes wee doe moſt incline: and thereunto hee applyeth himſelfe, ſometimes by flattery, ſometimes by feare, ſometimes by feeding our humours hee ſubtilly inticeth vs, ſometimes by violence he goeth about to enforce vs, ſometimes by changing himſelfe into an Angell of light, hee endeuoureth to betray our ſoules into his hands, and in whatſoeuer eſtate he findeth v hethereby taketh occaſion to lay ſiege to our ſoules.

Thus yee ſe noted in a word, the force of our aduerſarie: examine nowe your ſelues, whether you haue any thing in your ſelues, and you ſhall finde nothing but weakneſſe and corruption, It is God that giueth ſtrength to the mightie, wiſedome to the prudent, and knowledge to the vnderſtanding: hee teacheth *Dauids* hands to fight and his fingers to battell, hee giueth ſtrength to his armes to breake a bow, euen a bow of ſteele: wherefore let neyther the wiſe man glory in his wiſedome, nor the ſtrong-man in his ſtrength: but let him that glorieth, glorie in the Lord. *Pſal.* 144.

Secondly, wee are to ſeeke vnto God alone, becauſe none is ſo preſent as hee, for God, becauſe hee is Almighty

and with his power filleth both heauen and earth, is preſent alwayes with them that feare him, and readie to ſuccour them in diſtreſſe. The Lorde is neare to all that call vpon him in truth, hee heareth our gronings & ſighs and knoweth what things are neceſſary for vs before wee aske.

The third reaſon why we muſt ſeeke vnto God is, none is ſo able to help as hee: but of this I ſhall haue particular occaſion to ſpeake when I come to this point, *And pray vnto the Almightie.*

The fourth reaſon why we muſt ſeeke Chriſt alone is, becauſe there is none ſo willing to helpe as hee. It is a great courage to vs to make ſuite, when we are perſwaded of the willingneſſe of him to whom wee make ſuite: & I pray yee, who was euer more carefull for our ſaluation, and more watchfull ouer vs then the Lord? who euer put his truſt in him, and was confounded? In this reſpect hee is called a Father, becauſe as the father tendreth his ſonne ſo the Lord doth all thoſe that put their truſt in him. Can there be any more willing to helpe vs then Chriſt, whoſe whole head was ſicke, and whoſe heart was heauie for our ſakes? yea, in whoſe bodie, from the ſole of the foote to the crowne of the head, was nothing but wounds and ſwellings and ſores? but alas, this was nothing to that he ſuffered for our ſakes. Hee was compaſſed about with feares and horrours, till his ſweat was drops of blood. and his bones bruſed in the fleſh, hee was whipped and ſcourged, and chaſtiſed with ſorrowes, till he cryed out in the bitterneſſe of his ſoule, *O Lord if it bee poſſible, let this cup paſſe from mee.* The heauie hand of God was ſo greiuous vpon him, that hee bruſed his very bones, and rent his raynes aſunder: hee could find no health in his fleſh, but was wounded, yea wounded to the death, euen the moſt bitter death vppon the Croſſe. His tender fingers were nayled to the Croſſe, his face was wrinkled with weeping and wayling; his ſides imbrued and gored

red with his owne bloud, spurting and gushing fresh from his ribbes, the shaddowe of death was vppon his eyes.

O what griefe could bee like this, or what condemnation could bee so heauie, sith there was no wickednesse in his hands? sith he was the brightnesse of his fathers glorie, and the Sunne of righteousnesse that shined in the world, as to see his dayes at an ende, to see such throbbing sighs, and carefull thoughts without cause of his, so deepely ingrauen in the Tables of his brest? But was this all? No my brethren, sith his excellencie was such aboue all creatures, that the worlde was not worthie to giue him breath, it was a greater greife vnto him, to see himselfe made a worme, and not a man, a shame of men, and contempt of the people: to see his life shut vp in shame and reproaches, how could it but shake his bones out of ioynt, and make his heart melt in the middest of his bowels? who was euer so full of woe, and brought so low into the dust of death? vpon whom did the malice of Sathan euer get so great a conquest?

This though it were exceeding, yet it was not all, no, it was but a taste of griefe in comparison of the rest: behold therefore (if your wearie eyes will suffer you to beholde) the depth of all miseries yet behind: the sinne that he hated, he must take vpon his owne bodie, and beare the wrath of his Father powred out against it. This is the fulnesse of all paines that compassed him round about, which no tongue is able to vtter, or heart conceiue: the anger of the Father burned in him, euen to the bottome of hell, and deepe sinke of confusion: it wrapped him in the chaines of eternall death: it crucified him, and threwe him downe into the bottomlesse pit of calamitie, and made his soule by weeping and wayling to melt into these bitter teares trickling from his eyes: *O God my God, why hast thou forsaken me?*

O that my head were a well of water, and a fount-

taine of teares, that I might weepe day and night at the remembrance thereof: but leaſt I linger too long about one flower, while I haue many to gather, I will conclude this one poynt in a word.

Sith Chriſt hath ſuffered theſe, and an infinite number more ſuch like torments for our ſakes, it is blaſphemous once to dreame or imagine any to be more willing to helpe vs then he: nay, he is more ready to heare our prayers, then we to offer them vnto him, in ſo much as he complayneth by the Prophet *Eſay*: *I haue beene found of them which ſought me not, all the day long haue I ſtretched out my hand vnto a rebellious people, which walked in a way that was not good, euen after their owne imaginations.* And vnto *Ieruſalem* he ſayth, O Ieruſalem, Ieruſalem, *how often would I haue gathered thee together, as the Hen gathereth the chickens, but ye would not!*

Eſay. 65.

Mat. 23.

Wherefore to end this poynt: Seeke for knowledge as for a treaſure, and for wiſedome, as for the wedge of gold of *Ophir*. No mention ſhall bee made in compariſon of it, of Corall, Gabiſh, or that precious Onix: *For wiſedome is more precious then pearles.* But aboue all things, ſeeke it where it may bee found: and where is the place of vnderſtanding? Surely, man knoweth not the path thereof. The deepe ſayth, It is not in me: the ſea ſayth, It is not in mee: death and deſtruction ſay, Wee haue heard the fame thereof with our eares: all creatures ſay, It is not with vs: but God vnderſtandeth the way thereof: and vnto man he ſayth, *The feare of the Lord is the beginning of wiſedome, and to depart from euill, is vnderſtanding.*

Iob. 28.

Pro. 9.

The third circumſtance is, when wee muſt ſeeke vnto God: and holy *Dauid* anſwereth, *Early, euen in a time when hee may bee found.* Let vs redeeme the day, which wee haue foreſlowed ſo many dayes, wherein wee haue ſo long hardened our hearts: let vs take vp this day, and make it the day of our repentance: let vs make it a day

Pſal. 32.

of

of newneſſe of life, as it is the firſt day of the new yeare, let euen this moment bee the laſt of a ſinfull life, and the firſt day to godlineſſe. And as the wiſe man ſayth, *Make no long tarrying to turne vnto the Lorde, and put not off from day to day: for ſuddenly ſhall the Lords wrath breake, and in thy ſecuritie thou ſhalt be deſtroyed, and ſhalt periſh in the time of vengeance.* Eccle. 5.

Art thou a Magiſtrate, placed in high roome and authoritie, and ſeated in the throne of dignitie? Then vſe not this thy might to wrong and oppreſſion, grinde not the face of the poore, ſwell not with pride, deſpiſing his lowe eſtate: *Sell not thy righteouſneſſe for ſiluer, preferring the marchants of Babylon, before the Citizens of* Ieruſalem. Amos 8.

Art thou a priuate labouring man? *Doe thy dutie truly, bee ſubiect, and liue in dread to diſpleaſe the good Magiſtrate.* 1. Pet. 3.

Art thou olde, and haſt conſumed the flower of thy youth in wantonneſſe? Breake of thy courſe, and frame thy life to ſobrietie: giue the water no paſſage, no not a little: for if it haue neuer ſo little iſſue, it will ouerflow thee: and if thou doe ſlacke the raines neuer ſo little, thy ſinnes will carry thee (like a wilde horſe) thorowe brambles and buſhes, and will leaue no ſoundneſſe in thy fleſh: worke this reformation in thy ſelfe betimes, euen to day, euen this firſt day of the new yeare: *If you will heare my voyce, harden not your hearts.*

Art thou young, and doeſt begin to flouriſh like the young palme tree? O conſider, that the onely way to retaine the bloſſomes of thy beautie, and to keepe thy flower from withering, and thy life from fading away, it is to ſeeke earely vnto God, and to apply thy mind to vnderſtanding, to preuent the morning watches, and to giue thy body to bee moyſtened of the morning dewe. For beſide the good houres that are well imployed in ſome good ſtudie and holy exerciſe, earely riſing

bringing health to thy body, and increaſe the number of thy dayes.

Seeke therefore, and ſeeke earely, conſecrate your ſelues Nazarites vnto the Lord, touch no vncleane thing, giue no prouocation to the fleſh, *Striue with the Cocke in watchfulneſſe, and riſe with the chirping of the birds: ſacrifice your body a ſweete ſmelling ſacrifice vnto the Lord. This ſacrifice is like a ſacrifice offine flower: it is like the fat taken from the peace offering: yea, it is better then any ſacrifice, it is like the flower of roſes in the ſpring of the yeere, and as the lillies in the ſprings of water, and as the branches of frankinſence in the time of the Summer*: and as a veſſell of maſſie golde beſet with rich precious ſtones: as a faire Oliue that is fruitfull, and as the tree that groweth vppe to the cloudes.

Eccle. 12.

Eccle. 32. 47. 50.

Hauing ſpoken of the Search, it followeth that I ſpeake of the manner howe it is to bee made. In prayer, by theſe wordes, *If thou pray vnto the Almightie.*

I ſhewed you before, the force of our aduerſarie, receiue now a ſhield againſt his force, euen the ſhield of prayer. Hee is not to be reſiſted by ringing of an hallowed bell, nor by ſprinkling of holy water, nor by the relickes of Saints, nor by our owne workes and merits, for theſe are weapons of his owne making, but by an earneſt ſeeking to God, which ſearch and ſeeking muſt bee made by prayer, againſt which, his poyſoned venome taketh no effect.

It is his malice that accuſeth, prayer pleadeth thy caſe before God, and repelleth all his accuſations: for all the prophets doe witneſſe, that whatſoeuer wee aske in prayer, if wee beleeue, wee ſhall receiue it. Is it his rage and furie that ſhould terrifie vs? nay, that prayer that ſtrengthened *Sampſon* to rent a yong Lyon, as one ſhould haue rent a kid, hauing nothing in his hande, ſhall ſmite and ſhut vp the mouth of the Lyon. As for his pollicy, and

Mat. 2.

and walking vp and downe, seeking to deuoure vs, it cannot preuaile? *For the prayer of the faithfull shall saue them,* and the Lord shall raise them vp, and if they haue committed sinne, it shall be forgiuen them, and after this conflict ended, they shall triumph for euer with Iesus Christ our Sauiour. But in any case see you vnite to your prayer knowledge, that you be not seduced to offer your petitions to strange gods, as Saints, stockes, or stones. Then consent that we aske onely in the name of Christ Iesus, not for any desert of our owne: for whosoeuer beleeueth in Christ, shall haue remission of sinnes, hee shall not perish, but haue life euerlasting, hee shall not come into iudgement, but shall passe from death to life. Lastly, a confidence, which is a certaine perswasion of Gods mercie towardes vs: this is that prayer, of which the Lambe testifieth, *That whatsoeuer wee aske by prayer it shall bee giuen vs by God the Father.* A thing (dearely beloued) so precious, that nothing is more accepted in Heauen, nothing more gratefull to God: a seruice commaunded of God himselfe, taught by Christ our Sauiour, and frequented by the Angels: a thing of more force with God, then any oration of the eloquent.

Iames 5. 15.

Iohn 16.

Acts 15. 10.

Hast thou not heard how the Sunne stoode still in the firmament, and was not suffered to runne his course? *Iosua* and *Ezechias* prayed, and the Sunne stood still. Hast thou not heard of the stopping of the Lyons mouthes? *Daniell* prayed, and his prayer stopped the Lyons greedie and deuouring throates. Hast thou not heard of the deuiding of the red sea? The Israelites prayed, and the waters of *Iordan* were dryed vp: yea, the Israelites prayed, and the waters stood about them like to a wall. Hast thou not heard howe the fiery furnace lost his heate? The three children prayed, and the fire lost his heate. Hast thou not heard how the heauens were opened and shut? *Elias* prayed, and the heauens were shut vp three yeeres: *Elias* prayed and the clouds powred downe raine from heauen.

Iosh. 6. 2. *Kin.* 20 *Dan.* 6.

Exod. 14.

Dan. 3.

1. *King* 8.

O sure fortresse, more forcible then any engin, and stronger then the gates of hell, and to conclude, the summe and substance of all in few words: the onely thing whereby mortall men haue the cloudes and the starres, and the Angels, and all the powers of heauen at commaundement. For as *Déborah* sung in her song: They fought from heauen, euen the starres in their courses fought against *Sisera*: for all creatures haue beene subiect to the prayers of the faithfull, to reuenge the Lords quarrell, to helpe the Lord, to helpe the Lord against the mightie. Prayer hath euer bin the cognisance, and the victorie, and the triumph of the faithfull: for as the soule giueth life to the body, so prayer giueth life to the soule.

O that I could engraue the loue of it in yours hearts, as with a Diamond, and so instill your mindes, that my wordes might be prickes to your consciences, and thereby giue you occasion to pray often. It is a wonderfull matter to bee able to perswade men: but if prayer bee able to perswade the liuing God, O how great is the force thereof, it goeth through the clouds, and ceaseth not till it come neere, and will not depart till the most high haue respect thereunto. O that you would therefore pray often, and learne of Christ (the most absolute paterne of our life) to pray continually. Hee prayed in his Baptisme, in the wilderneſſe, in preaching, in working of myracles, in his passion on the mount, in the garden, in his last supper, in commending his spirit to God at all times, and in all places, that hee might leaue vnto vs an example of the same. It followeth. *And pray to the Almightie.* To those three former reasons which I brought, why wee must seeke and pray to GOD alone, I added this as a fourth: because there is none so able to helpe vs as the Lord. Hee that trusteth in the Lord, shall bee as mount *Sion*. If God bee on our side, who can bee against vs? It is God that iustifieth who condemneth? the Lord destroyeth the counsell of the heathen, hee maketh their deuices to be of none effect.

Luke 6. *Iohn* 11. *Mat.* 26. *Iohn* 18. *Luke* 22. *Luke* 23. *Mat.* 19. *Psal.* 40. *Rom.* 8. 2. *Tim.* 4.

Chri&

Chriſt is the Angell of great Counſell, wiſedome, and vnderſtanding, and there is no deuice againſt the Lord. *Pſal.* 33. *Eſay.* 9. *Pro.* 2.

The world notwithſtanding is come to that frame, that euery man hath got him a ſtrange kinde of beliefe, Some beleeue not the Lawe, but the Prophets: Some be perſwaded in the Supremacie, but not in the Sacrament: ſome in free-will, but not in merite: Some in inuocation on Saintes, but not in Purgatorie: Some in pilgrimages and pardons, but not in Images: Some like the doctrine well enough, but not the preachers: the moſt beleeue little, yet many beleeue ſomewhat, few beleeue all: therefore to deale plainely, becauſe plaine dealing is beſt, you muſt not beleeue by the halfes: I meane, you muſt not repoſe ſome truſt in GOD, and ſome in Saints, but all in the Lord. *The Gods of the Gentiles they haue mouthes and ſpeake not, eyes and ſee not, eares and heare not*: then what can be looked for at their hands? But the Lord is ſtrong and mightie, a mercifull God: and therefore through the Scriptures, hee is called a Rocke, a fortreſſe, a ſtrong tower, a ſhield, a horne of ſaluation, a refuge, the Lord of hoſtes, with other ſuch like appellations, that we might be aſſured, that our helpe and deliuerance commeth from the Lord. *Pſal.* 10. 5 *Pſal.* 18.

Putteſt thou any truſt in man, whoſe breath is in his noſtrels? Curſed is hee that maketh man his ſtrength, and fleſh his arme, ſurely *Pharao*, and all Princes are a broken ſtaffe, on which if a man leane, it will ſtrike into his hand and peirce it, and lay him groueling in the duſt: *It is better therefore to truſt in the Lord, then to put any confidence in Princes.* Thinkeſt thou, that Angels, or Saints, or Images can helpe thee? O fooliſh and impious pittie, to attribute more vnto the Angels, then they dare arrogate vnto themſelues. The Angell in the Reuelation forbiddeth *Iohn* to worſhip him. As for the Image, wee reade, that to turne the glorie of the incorruptible GOD, into the ſimilitude of a corruptible creature, is Idolatrie. *Ieremie.* 67. 1. *King* 16 *Pſal.* 18. *Reue.* 19. *Rom.* 1.

Well

Deut. 27. Well may I then affirme with Moses, *Cursed be the image, and the image maker.* The conclusion therefore of this point, is this, that wee seeke the Lord and his strength euermore, that wee pray vnto God in humilitie and sinceritie, and in full assurance of faith continually, who without end is to bee sought, because without ende hee is to be beloued.

The third thing contained in our dutie is, what effect this seeking and praying ought to worke in vs, comprehended in these words: *If thou be pure and vpright*: if the clouds be full, they will powre forth raine vpon the earth, and vnpossible it is, that a man that seeketh after God, and prayeth vnto the Almightie, should not bring forth the fruite of a good life, for if the tree bee good, the fruits cannot be bad, and if the head of the water bee pure, it will send forth pure waters into the cesternes. Wherefore as good motions are stirred vp by prayer, so must

1. Thes. 5. they bee fostered, by practise of life, according to that of the Apostle: *Quench not the Spirite, nor grieue the holy one of God, by whome yee are sealed to the day of redemption.*

Ephe. 4. Hee quenceth, dearely beloued, the spirit which being once lightened with the sparkles of faith, and felt Gods motions in his heart, doth neglect to increase the one to a flame, and the other to good workes in his life, but with the dogge turneth to his vomits, and with the Sowe that was washed, to her wallowing againe in the mire. Therefore (beloued) loue and seeke the Lord, pray to the Almightie, be pure and upright in conuersation, flie from sin as from a serpent, for if thou come neere, it will bite thee. The teeth thereof are as the teeth of a Lyon, to slay the soules of men, and all iniquitie is as a two edged sword, the wounds that it giues cannot be healed. I dare not stand as I would vpon those poynts, fearing tediousnesse: wherefore let this suffice for the formes generall part, concerning the dutie we owe vnto God.

Now

Now Gods promiſes for the performance heereof, yeelde vnto vs moſt plentifull matter of doctrine and conſolation. Firſt of his iuſtice, that as hee will ſuffer no ſinne vnpuniſhed: ſo he will ſuffer no good worke vnrewarded but giueth to euery ſeuerall action, his ſeuerall hire and iuſt recompence of reward. Shall the houre come, in which all that are in their graues, ſhall heare a voyce, and come forth, they that haue done well, to the reſurrection of life, they that haue done euill, to the reſurrection of condemnation? Shall the Lord ſearch Ieruſalem with Lanthornes? Shall all full corners bee ſwept, and all pleites and wrinkles bee vnfoulded? Shall the graue, Death, and hell, giue vp all that is in them. And ſhall all the dead (both ſmall and great) ſtand before God, when the bookes are opened? And ſhall euery man haue prayſe of God according vnto his deſeruing? Shall wee then diſcerne betweene the veſſels of honour and of wrath, betweene ſheepe and Goates, the iuſt and vniuſt? Finally, ſhall there bee an infallible, generall, and incorrupt iudgement, wherein the booke of all our offences, ſhall be layd wide open? Now God bee mercifull vnto vs: bee fauourable O Lord, be fauourable. But to proceede, it is thy nature, O Lord, to gather vp the wheate, and burne the tares, to cut downe all fruitleſſe trees, and caſt them into the fire, yea, into a fierie furnace, that neuer ſhall bee quenched, into an vtter darkeneſſe, where is weeping, wailing & gnaſhing of teeth then be fauourable, O Lord be fauourable.

1. *Theſ.* 5.

Ephe. 4.

Doth not the Lord ſpare Dauid, a king, and a Prophet, for murther? Doth hee not ſpare the Sichemites for adulterie? Nor Abſalon for treaſon: Nor Saule for tyrranny? Nor Eli for negligence? nor Achab, Ieroboam, nor Iezabell for crueltie: nor Herod, Nabuchadnezzar, and Lucifer for pride nor Pharaoh for incredulitie? Then be fauourable, O Lord, be fauourable vnto vs, in whom almoſt euerie one of theſe ſinnes doe dwell and remaine. Did the Lord for corruption ouerflow the world with water? Did hee

hee burnt Sodome for her villanie? Did hee caſt *Adam* and *Eue* out of Paradiſe, for eating of the forbidden fruite? Did he ſtone a poore wretch to death, for gathering chips on the Sabboth day? Then bee fauourable O Lord, bee fauourable vnto vs. But doth not the Lord ſpare the Cedar tree for his height, nor the Oke for his ſtrength? Nor the Poplar for his ſmoothneſſe? Nor the Lawrell for his greenneſſe? No verily, from the Cedar that is in *Lybanon*, euen to the Hyſop that groweth out of the wall, yea, euery one that bringeth not foorth good fruite is hewen downe and caſt into the fire: it is a righteous thing with God, to render vengeance to thoſe that diſobey him, and to deſtroy ſuch as haue forſaken the Law by euerlaſting perdition.

Behold, the Lorde ſhall come in the great and latter day of iudgement, when none ſhall eſcape his iudgement ſeate, with cloudes ſhall hee come, and euery eye ſhall ſee him, euen they which pierced him thorow, ſhall alſo waile before him, being ſummoned all to appeare moſt feareſully before his imperiall throne of Maieſtie: then be fauourable O Lord, be fauourable. Alas, with what eyes ſhall wee miſerable ſinners behold him, ſo glorious ſitting in his royall kingdome, with all his mightie and holy Angels and whole number of Saints, ſounding with the voice of the Archangell, and trumpet of God, cauſing the heauens to paſſe away with a noyſe, and the elements to melt like waxe, and the earth to burne with the workes thereof? Yea, with what eyes ſhall wee behold him, when wee ſee the Sunne darkened, the Moone eclipſed, and the ſtars fall downe from heauen? But alas, when hee taketh the furbuſhed blade into his hand, when he is readie to throw the fierie thunderboults of his wrath, when he ſummoneth before him the worme that neuer dieth, the fire that neuer ſhall bee quenched, to reuenge vpon the wicked, into what a plight are they then driuen? Then leaue they off, Bee fauourable O Lord, bee fauourable, and ſay to the hils

O ye mountaines, come and couer vs: O ye waters come and ouerwhelme vs: woe, woe, woe, how great is this darkneſſe? The godly on the other ſide are bathed in ſuch ſtreames of bliſſe, and aduanced to ſuch happineſſe, as neither tongue can vtter, nor heart conceiue.

The ſecond thing wee haue to note in his promiſes, is his mercy, which exceedeth all his works. For God though he haue giuen a curſe of the law againſt ſinners, yet, ſeeing Chriſt for the penitent hath borne the curſe, whereby his iuſtice is not impared, he is content to accept our weakenes as our ſtrength, to recompence our imperfection with reward of greateſt perfection, and that which wee can performe but in ſmall part, he is content to accept as whole not for any deſert of ours, but in ſatisfaction of his ſonne who payd with the ſeale of his owne bloud, the ranſome for our ſinnes, he hath cancelled the hand-writing that was againſt vs. Wherefore we are to pray vnto God, that whenſoeuer our ſinnes ſhall come in queſtion before him, that he would looke vpon Chriſt Ieſus the true looking-glaſſe, in whom hee ſhall find vs moſt pure and innocent, and to ſhine moſt clearely in the righteouſneſſe which he had giuen vs by faith: ſo that wee appeare not in our owne righteouſneſſe, but in the righteouſneſſe of the Lambe, who hauing taken away the ſinnes of the world, and hauing made vs as white as ſnowe, though wee were as red as crimſon, ſayth, he will be mercifull to our iniquities, and will remember our ſinnes no more. Of him doe all the Prophets beare witneſſe, that through his name all that beleeue ſhall receiue remiſſion of their ſinnes. Againe, Drinke ye all of this; for this is my bloud which is ſhed for the remiſſion of ſinnes. Chriſt gaue himſelfe for our ſinnes, that hee might deliuer vs from the curſe of the Law, euen according to the will of the Father. Chriſt bare our ſinnes in his owne body on the tree, that we being deliuered from ſin, might liue in righteouſnes, by whoſe ſtripes we are healed, for we were as ſheepe

going

going aſtray, but are now returned to the ſhepheard and biſhop of our ſoules. It is no more but beleeue and bee ſaued: beleeue, and receiue remiſſion: beleeue, and lay off thine owne righteouſneſſe, and inueſt thy ſelfe with the righteouſneſſe of the vnſpotted Lambe.

Dauid was young and after was old, yet in all his dayes he neuer ſaw the righteous forſaken, Sometimes he ſcourgeth his children, but like a louing Father hee layeth no more vpon them then they are able to beare, for he afflicteth them for his owne iuſtice, becauſe they are ſinners: for his wiſdome, to exerciſe their faith, for his mercie, to cauſe them to repent: but this is the end of all, hee helpeth them in their diſtreſſes, hee reuengeth himſelfe vpon his enemies, and giueth to his people reſt and quietneſſe. O that we would therefore prayſe the Lord, and forget not all other his ſingular benefits. O that wee would confeſſe, that his mercy endureth for euer.

The third thing to note in his promiſes, is his bountifull kindneſſe, in requiring ſo ſmall a thing, with ſo great and liberall bleſſings: and bindeth himſelfe by obligation (as it were) that as ſure as we performe the one, ſo hee will not faile to accompliſh the other.

The fourth, is his patience and long ſuffering, which is not ſlackneſſe, as ſome men account ſlackneſſe: but is patience, becauſe willingly hee would haue no man periſh, but gladly would haue all men come to repentance. Hee is content to ſtay our leaſure, till we ſeeke and pray vnto him, and neuer ſmiteth, till there bee no hope of redreſſe.

The fift is his loue, in that hee is content to ſtirre vs vp to holy exerciſes, and puritie of life, and to allure vs with faire promiſes of ayd, and proſperous increaſe of all his bleſſings in this world. The particular examination of theſe bleſſings would require a larger diſcourſe, then (fearing tediouſneſſe) I dare preſume to trouble you withall: wherefore a word of each, and ſo I end.

Touching

Touching the firſt, where it is ſayd, *God will awake vp vnto thee*, it is a greater benifit then the words import: for it ſignifieth, not onely that he will heare thee, but that hee will alſo doe what thou deſireſt, and ſatisfie thy requeſt. As long as the ſinner ſleepeth, the Lord is ſayd to bee aſleepe: but as ſoone as the ſinner awaketh from ſinne, *Pſal.78.* God will ariſe (ſaith *Dauid*) and his enemies ſhall be ſcattered, and they that hate him, ſhall flie before him, as the ſmoake vaniſheth before the wind, and as the waxe melteth before the fire, euen ſo ſhall the wicked periſh at the preſence of God, Wherefore as *Paul* exhorteth the Epheſians, ſo I exhort you, *Awake thou that ſleepeſt, ſtand vp from the dead, and Chriſt ſhall giue thee light*: awake vnto God, and God will awake vnto thee, and Chriſt, euen the ſonne of God, the bright morning ſtarre, ſhal giue thee the light of life. *Epheſ.5.*

In the ſecond, hee promiſeth aboundance of worldly bleſſings, in recompence of prayer, for it is ſayd. *Hee will make the habitation of thy righteouſneſſe proſperous*, that is the Lord will make peace within thy wals, and proſperitie within thy pallaces: he will commaund his bleſſings to be with thee in thy ſtorehouſe, and in all thou ſetteſt thy hand vnto, hee will open vnto thee his good treaſure, euen the heauens to giue raine on thy land in due ſeaſon. Thou ſhalt lay vp gold, as the duſt, and the gold of Ophir as the flint of the riuer: thou ſhalt waſh thy pathes with butter, and thy rockes ſhall powre out riuers of oyle: thou ſhalt call ſaluation thy wall, and prayſe ſhall be in thy gates Loe, thus ſhall the man be bleſſed that feareth God. *Rene.2.2.* *Pſa. 122.* *Pro.28.* *Iob.22.* *Pſa.1.28.*

Laſtly, *for being pure and vpright*, hee will make thy latter end greatly increaſe, and that thou mayeſt the leſſe miſtruſt his promiſe, he will doe it, though thy beginning be but ſmall.

Heere (brethren) yee ſee what a ſea of matter is offered me, whereunto if I would commit my ſelfe, I might diſcourſe vnto you, what ſtrange euents (by Gods prouidēce)

haue hapened in the world, what great Kings and potentates haue bin plucked downe from their thrones, and
Heſt.8. what contemptible perſons in the eyes of the world, haue
Gen.30. beene aduanced to their roomes. How *Mardocheus* a ſtran-
Dan.6. ger was exalted into *Hamans* place: how *Ioſeph* and *Daniel* the one a bond-man in *Egypt*, the other a captiue in *Babylon*, were made Princes in thoſe kingdomes. But becauſe I will not ouermuch tranſgreſſe the boundes of modeſtie, or hold you longer then in this place I haue beene accuſtomed, onely remember what the Prophet ſayth? *Hee raiſeth*
Pſal.113. *the needie out of the duſt, and lifteth the poore out of the mire, that he might ſet him with the princes, euen with princes of the world.*

Pſal.78. Remember the example of *Dauid*, whom the Lorde choſe and tooke from the Ewes great with young, that he
Iob.42. might feed his people in *Iacob*, and his inheritance in *Iſrael*. Remember the example of *Iob*, how the Lord turned the captiuitie of *Iob*, as the riuers of the ſouth, how he bleſſed the laſt dayes of *Iob* more then the firſt, how hee gaue him ſheepe and camels and oxen, & ſhee aſſes, in more abundance then he had before, how he increaſed him with ſons
Pſal.126. and daughters, euen to the fourth generation, ſo that hee died being old and full of dayes. Remember euen our owne eſtate, for whom the Lord hath done great thinges alreadie: as created vs, and redeemed vs, and ſanctified vs
Pſal.41. and not long ſince deliuered vs from the gaping iawes of thoſe that ſought to ſucke our bloud. Vpon ſome he hath beſtowed humilitie, whereby their mindes are adorned with vertue: honor vpon others, whereby their perſons are inueſted with maieſtie: vpon others comelines, whereby the other two are graced: vpon others Orchards, which they planted not, at leaſt vnto which they gaue no increaſe: vpon others, increaſe of vertuous children, whereby their poſteritie is preſerued: vpon others, the free paſſage of his word, which a long time had bin obſcured by ignorance, the mother of deuotion, as the ſhauelings call it, but vnder

a ſtep-

a ſtepdame of deſtruction, as we perceiue it: & though hee beſtowe but ſome one or two of his bleſſings vppon vs, yet howe much are wee bound for theſe bleſſings to ſing prayſe, and honour, and glory, vnto him that ſitteth vpon the throne, & vnto the Lambe for euer. But vpon whom hee hath beſtowed all theſe bleſſings. O how ſtrictly by good cauſe are they bound to magnifie the Lord, and to reioyce in God their Sauiour. Examine then your owne conſciences I beſeech you, whether God hath beſtowed all theſe bleſſings vpon you, or no: and if he haue, O what great cauſe haue you to come before his face with prayſe, to ſing loud vnto him with pſalmes, to worſhip and to fall downe before him, to giue vnto the Lord the glory of his name, to bring an offering of thankſgiuing, and to enter into his courts with prayſe. And yet who knoweth whether the Lord hath greater bleſſings for you in ſtore? yee may bee ſure hee will pull downe the mightie from their ſeates, and exalt the humble and meeke. Surely the Lord doth vſe vertue as a meane to bring vs to honour, and whoſoeuer you ſhall ſee endued with the vertues of this Text, I meane, with ſeeking vnto God, with prayer and puritie of life, yee may bee ſure there is a bleſſing reſerued for him of the Lord, yea, ſuch a bleſſing, as though his beginning bee but ſmall, yet his latter end ſhall greatly increaſe. *Pſal. 99.* *Pſal. 96.*

God increaſe the loue of theſe things in our hearts, and make vs worthy of Chriſts bleſſings, which he hath plentifully in ſtore for vs: that after hee hath heaped temporall bleſſings vpon vs, hee will giue vs the bleſſing of all bleſſings, euen the life of the world to come.

FINIS.

Maries Choyce.

Luke 10. 38.39. &c.

38. *Now it came to paſſe as they went, that he entered into a certaine towne, and a certaine woman named* Martha, *receiued him into her houſe.*

39 *Now ſhee had a ſiſter called* Mary, *which alſo ſate at Ieſus feete, and heard his preaching.*

40 *But* Martha *was cumbred about much ſeruing, and came to him and ſayd, Maiſter, doeſt thou not care, that my ſiſter hath left me to ſerue alone? Bid her therefore that ſhee helpe me.*

41 *And Ieſus anſwered, and ſaid vnto her,* Martha, Martha, *thou careſt and art troubled about many things.*

42 *But one thing is needfull,* Mary *hath choſen the good part, which ſhall not be taken away from her.*

AS Chriſt had ſhewed himſelfe louing vnto *Lazarus* and his ſiſters, in rayſing him from the death of the body, and then from the death of the ſoule: ſo doe they heere ſhew their thankfull minds to *Chriſt* again, the one by receiuing him into her houſe, & the other by entertaining him into her heart. As he was God, he was receiued of *Mary*, as he was man, hee was receiued of *Martha*. They both deſired to entertaine our Sauiour, as *Iacob* and *Eſau* deſired to pleaſe their aged Father *Iohn.* 11. *Gen.* 27.

Father: but *Mary* made choyce of the better part, and was preferred before her ſiſter, as *Iacob* ſped ſooneſt of moſt daintie veniſon, and preuented his brother of the bleſſing. And although the care of *Martha* in entertayning of Chriſt bee not to bee miſliked, yet *Maries* diligence in hearing his doctrine, is of purpoſe preferred, to teach vs, that it is much better with *Mary* to ſtudy in the word, and firſt to ſeeke the kingdome of God, then with *Martha* to labour in the world, and to neglect that heauenly kingdome. And yet notwithſtanding, ſuch is the corruption of this ruſtie age, that our greateſt care is to prouide for this preſent life, as the rich man. *Luke* 12. inlarged his Barnes, wherein to put his ſtore for many yeares: but wee neuer or very late remember to prouide for the life to come, like that other rich man, *Luke* 16. that neuer thought of heauen, till hee was tormented in the flames of hell.

Mat. 6. 35.

In the 11. of *Iohn*, Chriſt is ſayd to loue the whole familie, and here hee is ſayd to come vnto them, For whom hee loueth, hee cannot chuſe but viſite, like the friends of *Iob* that came to comfort him in his great aduerſitie: yea, and the greater loue hee beareth vnto any, the oftner hee will reſort vnto them, yea, hee will come and dwell with them, *Iohn* 14. 23. Like *Iacob*, that came downe into *Egypt*, to his beloued Sonne *Ioſeph*, and dwelt in *Goſhen*. But Chriſt is yet more kinde then *Iacob* was, for hee came not till he was ſent for with Horſes and Chariots, but Chriſt came of his owne accord to this beloued familie.

Iob 2. *Gen.* 47. *Gen.* 5. 4.

Thus doth hee alwayes preuent vs with his bleſſings: before hee was deſired, he came into the world, hee called his Apoſtles before they came to him, and before he was requeſted, he came vnto this noble houſe. O happie houſe that entertained ſuch a gheſt! but thrice happie inhabitants to whome ſuch a gheſt would vouchſafe to come! When hee came to the ſwiniſh *Gadarens*, they

they desired him to depart out of their coastes, preferring their swine aboue their Sauiour : but this godly family receiued him into their houses, preferring their God before their golde, and the health of their soules before their worldly wealth. They receiued him into their house, who had not a house wherein to put his head. Wherein their hospitalitie is commended, and shall certainely bee rewarded at the dreadfull day : for with this and such like workes of mercy, the Lord shall answer the sentence of iudgement, which is to bee denounced against the wicked that neuer exercise those workes of mercy. *Luke* 8. *Mat.* 8. 19

Let vs learne by their example to be harberours, and giuen to hospitalitie, which is so often commended vnto vs in the Scripture, and shall bee so richly rewarded at the last day. Those godly Fathers, *Abraham* and *Lot*, entertained Angels in the habite of strangers : so wee may dayly entertaine Christ Iesus in the habite of a poore man, of a blind man, or of a lame man : and whatsoeuer is done vnto any of these that are his members, hee accounteth & accepteth as done vnto himselfe. *Gen.* 18. *Gen.* 19.

Now as the vertue of hospitalitie is commendable in all sorts of men : so is it more especially commended to the Ministers, who are expresly commaunded by the Apostle among other things, to bee giuen to hospitalitie. Vnto the Leuites in the time of the Law, the Lord appoynted cities of refuge, to signifie that the Ministers house should be the poore mans harbour, and his store their treasure: but the true Ministers of our dayes haue no cities of refuge for others, for they haue none for themselues : they haue not wherewith to relieue the wants of others, for they haue not to relieue their owne. *1. Tim.* 3. 2 *Num.* 35.

When *Martha* had thus entertained Christ as hee was man, into her house, *Marie* began to entertaine him as he was GOD, into her heart, she sat at his feete to heare his preaching, for no sooner was Christ come into the house, but that he tooke occasion to teach and to instruct

the family, and in ſtead of bodily foode, which they beſtowed vppon him, to giue vnto them the foode of the ſoule. Thus doth hee alwayes ſhew himſelfe a thankfull gheſt, into what houſe ſoeuer hee entereth, hee leaueth better things behind him then hee findeth, hee loues not to be in *Zachees* debt for his dinner, for in ſtead thereof he bringeth ſaluation to his houſe: neyther doth hee leaue his ſupper vnpayed for here, for in ſtead thereof he beſtoweth vpon them an heauenly Sermon. This ſhould be the exerciſe of faithfull Miniſters, when they are inuited to great feaſts, that as they are called the ſalt of the earth, which ſerueth to ſeaſon the meates, to make them ſauourie and preſerue them from putrifaction, ſo they ſhould ſeaſon the Table talke with ſome godly conference, to miniſter grace vnto the hearers. *Ephe.*4.29.

Luke 15.

*Mat.*5.13

Theſe ſiſters were godly women, and both earneſt fauourers of Ieſus Chriſt, & yet in the manner of their deuotion there is ſuch difference, that the worldly affection of the one, may in ſome ſort bee miſliked, in reſpect of the godly exerciſe and practiſe of the other: *Martha* is ſore incumbred with much ſeruing where a little ſeruice had beene ſufficient, but *Mary* is attentiue to heare the word of God, which neuer can be heard ſufficiently.

Mary ſitteth to heare the word, as Chriſt vſed to ſitte when hee preached the word, to ſhew that the word is to bee preached and heard with a quiet mind. In a ſtill night euery voyce is heard, and when the bodie is quiet, the mind moſt commonly is quiet alſo. But *Martha* is troubled with other affaires, & therefore vnfit to heare the word, as the ground that is ſurcharged with ſtones, or ouergrowne with weedes and thornes, is vnfit to receiue the ſeede, or yeeld any fruite to him that tilleth it. As often therefore as wee come to heare the word of God, wee muſt not come with diſtracted minds, we muſt not trouble our ſelues with the cares of this life, which (as our Sauiour ſayd) are thornes to choake the word, and to make it vnfruitfull

*Mat.*5.
Luke 4.
Iohn 8.

*Mat.*5.13

*Luk.*8.14

for

For *Moſes* was vnfit to walke with God, till hee had put off his ſhoes, and the blind man vnfit to come to Chriſt, till he had throwne away his cloake: ſo we muſt thinke our ſelues vnfit to heare the word, and vnapt for euery heauenly exerciſe, till we haue put off our ſhoes, that is, our worldly cogitations and affections, and till we haue caſt away our cloake, that is, all lets and impediments which might hinder vs from profitting in our profeſſion. *Exod.* 3. *Mar.* 10.

When our mindes are quiet, wee are fit to deale with heauenly matters: therefore the Doctors conferred ſitting in the Temple: and God delighteth to deale with vs when we are moſt priuate: he appeared to *Abraham* ſitting in the doore of his Tent. The holy Ghoſt came downe vpon the Apoſtles, and filled all the houſe where they were ſitting. The Eunuch ſitting in his chariot, was called and conuerted by *Philips* preaching. *Gen.* 18. *Acts* 2. *Acts* 8.

Mary ſat at Ieſus feete, yet ſat ſhee not ſleeping, as many ſit at the Preachers feete, but ſhee ſat at Chriſt his feete, and heard his word: As *Paul* was brought vp at the feete of *Gamaliel*, and was perfectly inſtructed in the Law of the fathers. *Acts* 22.

Her humilitie is commended, in that ſhee ſat at Ieſus feete, to ſhew that the word is to be heard with all humilitie: her diligence and earneſtnes appeareth, in that ſhee would not depart to helpe her ſiſter, to ſignifie that the hearing of the word muſt bee preferred before all worldly buſineſſe.

Her diligence and humilitie ſerueth to condemne our negligence and contempt of Chriſt and his worde: we doe not ſit at Chriſt his feete, nay, we rather ſet Chriſt at our feete, when wee are ſo negligent in hearing his word.

Wee are as ſlowe to come to the Church, as the Rauen was to come to the Arke, and as loath to ſpend any time in the ſeruice of God, as *Pharao* was loath to let the Iſraelites goe to ſerue the Lord. If a commodtie were *Gen.* 8. *Exod.* 8. 32.

to

to bee ſeene, whereout ſome profit might ariſe, how carefull would we be to procure it? what paines would wee
2.*Sam.*15. take to get it? *Abſolon* was not more deſirous of a kingdome then the rich men of our time are deſirous of golden gaine. But if it be a matter of coſt or trouble, if they cannot heare the word preached without ſome hinderance to their worldly buſineſſe, and ſome extraordinary charge
Luke 8. to their purſe, then like the Gadarenes, they are content
*Mat.*13. 40. to take their leaue of Chriſt and his word, and had rather looſe that heauenly pearle, then they would part from their worldly pelfe.

Thus in Chriſt we haue the patience of a good paſtour, and in *Mary*, the patterne of a good hearer. Let Miniſters learne by his example, to take all occaſions to preach
2.*Tim.*4.2 the word, to bee inſtant in ſeaſon and out of ſeaſon: and let Chriſtians learne by her example, firſt to ſeeke the king-
Mat. 6. dome of God and his righteouſneſſe, and then to prouide for the things of this life.

While *Mary* was carefull for the foode of the ſoule, *Martha* was curious to prouide foode for the body, her greateſt care was to entertaine Chriſt, and to make him good cheere, to teſtifie her thankfull mind vnto him that had done ſo great things for them, hee had rayſed her brother *Lazarus* from death to life, therefore hee was worthie to be well entertained.

If *Elias* deſerued to bee well dealt withall at the hand
1.*Kin.*17. of his hoſteſſe, whoſe ſonne hee had reſtored to life: or
2.*Kin.*4. *Eliſha* deſerued ſuch entertainement for her ſonnes reuiuing, then ſurely our Sauiour Chriſt is worthy to be welcome hither, where hee had rayſed *Lazarus* out of his graue, wherein hee had lyen by the ſpace of foure dayes before.

It was well done therefore of *Martha* to ſhew her
Iohn 11. thankfull mind vnto Chriſt, but it was not well done at that time to ſhew her ſelfe thankfull in that manner: it was then time to heare the word, for at that time Chriſt preached

ched the word, it was no time for her to ſpend that time in other affaires, and to neglect the greateſt affaire, the means of her owne ſaluation.

It was not vnlawfull for *Martha* to labour, no more then it was vnlawfull for *Peter* to ſleepe: but when Chriſt was preaching, it was no time for her to be ſo buſie in ſeruing, no more then it was time for *Peter* to ſleepe, when Chriſt willed him ſo earneſtly to watch and pray. When Chriſt preached out of *Simons* ſhippe to the people that ſtood vppon the ſhore, it was no time for *Peter* to play the fiſherman. But when Chriſt had left ſpeaking, and commanded him to launch into the deepe, then it was time for *Peter* to let downe the net. *Mat.25.* *Luke 5.*

There is a time wherein we ought to labour in our vocation, and a time wherein we ought to heare the word, & as we may not vtterly neglect our lawfull callings to follow ſermons, ſo muſt we not beſtow the Sabboth, which is conſecrated to the ſeruice of God, in following the workes of our vocation. All things haue their appointed time (ſayth the wiſe man) *Ec.*3. and euery thing is ſeemely in his conuenient ſeaſon, but when things are done prepoſterouſly, and out of order, there followeth confuſion.

Although *Martha* did not heare Chriſt, yet did ſhee labour for Chriſt: many in our dayes will neyther labour for Chriſt, nor heare of Chriſt: but as the Iſraelites were wearie of their iourney in the wildernesſe, and loathed that heauenly *Manna*, ſo theſe men are wearie of euery godly exerciſe, and are ſoone cloyed with the word of God. *Num.21.*

The fiue fooliſh Virgins waſted their oyle to no purpoſe, and while they went to buy, were excluded the mariage: and theſe fooliſh men ſpend this time of grace vainly and wantonly, as though after this life there were no time of Iuſtice and vengeance to bee feared. The day ſerueth for their pride or profite, the night is ſpent in ſport and pleaſure, and no time is left to heare the Word. When wee are praying, they are playing: When wee *Mat.25.*

wee are preaching, they are eating and drinking, like the olde world, that eate and dranke, that married wiues, and gaue in marriage, while *Noah* was preparing the Arke, for the sauing of his houshold. And as *Baals* Priests wounded themselues, to serue their idols, so these men take dangerous courses, and strangely trouble themselues to serue the Deuill.

Gen. 6. *Heb.* 11. 1. *King.* 18

Now *Martha* findeth her selfe agrieued, and begins to enuie her sisters exercise, as *Iosephs* brethren enuied him for his dreames: & the sonnes of *Ishai*, that disdained their brother *Danid*, for his forwardnes in the combate with *Goliah*.

Gen. 37. 1. *Sam.* 17

These two sisters, that in other things agreed so well together, in this doe differ so much, that Christ must haue the hearing of the matter, and decide the controuersie: *Martha* playeth the plaintife, and accuseth her sister. *Mary* the defendant, answereth by her aduocate, and Christ himselfe that tooke vppon him the office of an aduocate, is become the Iudge, and giueth sentence on *Maries* side: *Martha* complaineth of her sisters slothfulnesse, and seemeth after a sort to blame our Sauiour for winking at it, requiring him to see the matter redressed speedily. But Christ reproueth *Marthaes* curiositie, and then excuseth, yea, and commendeth *Maries* care.

In *Martha* it appeareth how willing wee are to please our selues in our owne conceits, & how ready to conceiue amisse of others doings, yea, sometimes to preferre our owne defects, before the perfections of other men. If *Danid* chasten his soule with fasting, it shall be turned to his reproof, If he put on sackcloth, to testifie his contritiō, they iest at him, and the drunkards make songs of him. If *Iohn Baptist* be temperate in his apparell and diet, they will say, hee hath a deuil. If *Paul* answere discreetly for himselfe, hee shall bee charged to bee mad with ouermuch learning, yea, if our Sauiour Christ himselfe frequent the company

Psal. 69. *Luk.* 7. 33 *Acts* 26. *Luk.* 7. 34

pany of ſinners, to reclaime them from ſinne, they will not ſticke to call him a friend & companion of Publicans and ſinners. Amongſt vs, if there bee any that bee more forward in religion then the reſt and more diligent to heare the word, as *Mary* was, there ſhall not want ſome or other to cenſure them at their pleaſure, yea, to finde fault, and condemne them for ſo doing: yet are not the godly to bee diſcouraged herewith, or to deliſt from their godly exerciſes: for as the Lord anſwered for *Mary*: when ſhee held her peace, ſo the Lorde will defend their cauſe, and take their part againſt their aduerſaries. The Lord cannot abide to heare his ſeruants ill ſpoken of, but is alwayes ready to maintaine their right, and to anſwere for them. Hee will not ſuffer *Laban* to ſpeake an ill word to his ſeruant *Iacob*, And if *Aaron* and *Mirian* murmure againſt *Moſes*, the Lord will puniſh it with leproſie. What a comfortable thing is this to the godly, that the King of kings will take their parts, and will not ſuffer them to ſuſtaine any wrong? Hee is a moſt ſure and truſtie friend, that will not abide his friends to bee back-bited or ill ſpoken of, but eyther hee will anſwere in their defence, or hee will find ſome meanes to ſtoppe their mouthes, and reſtraine the ſlaunderous tongues of their enemies, as ſometime hee ſtopt *Balaams* paſſage, when hee went to curſe Gods people, and cauſed the dumbe beaſt to ſpeake, and reproue the madneſſe of the prophet, rather then hee woulde haue his people to be curſed.

Gen.3. 24.
Num.12.
Num.22.
2.Pet.2.5

The repetition of *Marthaes* name, argueth the vehemencie and earneſtnes of this admonition. The Lord is faine to bee very earneſt and importunate with vs, before hee can reclaime vs. So when God ſpake vnto *Abraham* hee called him twiſe by name: Chriſt called *Peter* thrice by name, *Iohn* 21. to cauſe him make his three-fold confeſſion, to make amends for his three-fold deniall. And when the Lord ſpake vnto *Samuell*, hee called him 4. ſeuerall times by name, before hee anſwered: for ſuch is the great

Gen.22.
1.Sam.3.

great mercy of God, that hee is content to admoniſh vs often of our dutie, and ſuch is the dulneſſe and peruerſnes of our crooked nature, that wee cannot bee gained by the firſt admonition: but the Lord muſt call vs often and earneſtly, before wee will hearken vnto him.

There are two things in the ſpeech of Chriſt to bee obſerued. The firſt is, his modeſt reprehenſion of *Marthaes* immoderate care: the other is, his friendly defence of *Maries choyce*. Though *Martha* was very carefull to entertaine Chriſt in the beſt maner, yet if hee perceiue any thing in her worthie reprehenſion, hee will not ſticke to tell her of it: hee will not ſooth her in her ſaying, nor ſmooth her in her owne conceit, for all the trouble and coſt that ſhee beſtowes vpon him. If wee be often inuited to ſome mans table, and kindely entertained, it would be vnkindly taken if wee ſhould find fault with any diſorder: but for as much as all Chriſt his actions are the inſtructions of Chriſtians, therefore euery Chriſtian, but eſpecially Preachers, whom it more ſpecially concerneth, muſt learne by this example howe to behaue themſelues when they are inuited to great feaſtes, namely ſpeake their conſcience freely when they ſee a fault. The beſt requitall that wee can make for our good cheare, is to giue good counſell and wholeſome admonitions to them that inuite vs. When Chriſt dined with the Phariſie, *Luke.* 11. and was miſliked for not waſhing before dinner, hee tooke occaſion to reproue their hypocriſie, their outward ſhew of holines, which was the ſinne of the Phariſes and at another time hee noteth them for preſſing to the chiefe places at banquets, and ſheweth what modeſtie is to be obſerued in ſitting downe to meate, and what gheſts ſhould bee bidden to our table. So ſhould preachers behaue themſelues towards thoſe that inuite them to great feaſtes, when they ſee perhaps ſome fault or diſorder, either in the maiſter of the houſe, or in ſome other of the gheſts, to ſay vnto them thus, or otherwiſe as the caſe requireth

Luke. 14.

I will warne you of one thing that will do you good, that you would leaue your vsurie and extortion, your couetousnesse and oppression, that you would leaue your swearing and blaspheming the name of God, that you would forbeare to prophane the Lords Sabboth, that you would leaue your pride and excesse in your diet and apparell, that you would forbeare to speake ill of any behinde their backes, or to beare any malice or hatred to any of your neighbours.

These are the faults which are easie to bee espied almost in euery place, and these are the faultes which the faithfull minister of Christ Iesus shoulde not leaue vnreproued wheresoeuer hee commeth. But as *Elias* told *Ahab* of his idolatry, though hee were his king, and *Iohn Baptist* tolde *Herod* of his adulterie, though hee did many thinges for him, and heard him gladly: so should the preachers reproue the people for their notorious offence, notwithstanding some fauours and curtesies receiued from them. If Christ had cause to finde fault with *Martha* for her too much diligence in his entertainement, it seemeth hee was not curious in his diet, but would haue bin content with simple cates, hee was no delicate or daintie ghest, he did not affect or delight in sumptuous banquets, or costly fare, he rather requireth a religious heart, a constant faith, a willing mind to heare the word, with an earnest care to liue thereafter. These are the thinges wherein the Lord delighteth: these are the iuncates which hee desireth, and which he preferreth before all earthly cheare. 1. *King.* 18 *mat.* 14. *mar.* 6. 20.

Thus is *Martha* reprehended for her curiositie: now let vs see how *Mary* is excused and commended for her godly care. One thing is necessary (saith Christ:) and what is that one thing? Euen to heare the word preached, which is the power of God to saluation, to euery one that beleeueth. A man may better want all thinges then that one needefull thing and yet wee desire all other things, and neglect that one thing, which is so needfull.

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This one thing hath *Mary* choſen, and therefore hath choſen the better part. *Marthaes* part is good, becauſe it prouideth for this preſent life: but *Maries* part is better, becauſe it leadeth to eternall life. It is good to be occupied about our calling, to get our liuing: but it is better to be occupied in hearing the word, which is able to ſaue our ſoules. As the head and the foote are both needfull in the body, ſo *Mary* and *Martha* are both needefull in a Common-wealth: man hath two vocations, the one earthlie, by his labour: the other heauenly, by his prayer. There is the actiue life, which conſiſteth in practiſing the affaires of this life, wherein man ſheweth himſelfe to bee like himſelfe, and there is the contemplatiue life, which conſiſteth in the meditation of diuine and heauenly things, wherein man ſheweth himſelfe to bee like the Angels: for they which labour in their temporall vocations, doe liue like men, but they which labour in ſpirituall matters, liue like Angels. When they heare the word, God ſpeaketh vnto them: when they pray, they ſpeake vnto God: ſo that there is a continuall conference betweene God and them, becauſe they are continually excerciſed in hearing and praying.

Chriſt loued *Martha* for her hoſpitalitie, as *Iſaac* loued *Eſau* for his veniſon. So did hee loue *Mary* for diligence in hearing his word, as *Rebecca* loued *Iacob*, for harkening to her voyce. A Nurſe which hath her breaſt full of milke, doth loue the child that ſucks it from her: & Chriſt which hath his breaſt full of heauenly milke, is glad when he hath children to ſucke the ſame, let vs therefore (as the Apoſtle willeth vs. 1. *Pet.* 2. 12.) laying aſide all malicioufnes, and all guile, and diſſimulation, and enuy, and all euill ſpeaking, as new borne babes, deſire the ſincere milke of the word, that we may grow thereby to bee perfect men in Chriſt Ieſus: let vs breath after the fountaine of the liuing water, which ſpringeth vp vnto eternall life: and as the faintie hart deſireth the water brooke

Gen. 25. 28.

Pſal. 42. 1

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to quench his thirſt: and for as much as manie thinges are ſo troubleſome, and one thing is ſo needefull, let vs ſeeke that one needfull thing, the end of all things, euen to feare God and keepe his commandements, which wee learne by hearing the word of God whereby faith (without the which it is impoſſible to pleaſe God) is begotten and nouriſhed in the hearts of men. *Ec.12.13. Heb.11.6 Rom.10.17.*

This is that good part which *Mary* hath choſen, by ſo much better then her ſiſters choyce, becauſe it concerneth a better life, and hath the fruition of this preſent life. *Marie* hath a double portion: ſhee heard the word, and eate of the meate which her ſiſter dreſſed, for godlineſſe hath the promiſe of this life, and of the life to come. As for all other things, whether they be honors, promotions, pleaſures and what not? they ſerue onely for the maintenance of this preſent life, which is ſo ſhort and ſubiect to mutability, but the word of GOD is the foode of the ſoule, the bread of life, that immortall ſeede which bringeth forth fruite vnto eternall life. Let the worde of God therefore be precious vnto vs, becauſe it was ſo permanent: for heauen and earth muſt paſſe, but the word of God endureth for euer. If we make choice of any thing beſide, it muſt be taken from vs, or wee ſhall bee taken from it: but if wee make choyce of this one thing, it ſhall neuer be taken from vs, neither in this world nor in the world to come. The Lord graunt that wee bee not onely hearers, but doers of the word, that it may be truly ſayd of vs as Chriſt ſayd of his diſciples, that heard his preaching. Behold my brother, my ſiſter, and mother: or as hee anſwered the woman that commended his carnall kindred. *Bleſſed are they that heare the word of God and keepe the ſame.* *1.Tim.4.8 1.Pet.1.13 Luke 21.33. 1.Pet.1.25. Iam.1.22 Mat.12.50 Luke.11.*

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THE FIRST SERMON OF *Noahs* drunkenneſſe.

Gen.9.20.21.

Noah *alſo began to bee a husbandman, and planted a vineyard. And hee dranke of the wine and was drunken, and was vncouered in the middeſt of his tent.*

Irſt, wee are to ſpeake of *Noah*, then of *Cham* his wicked ſonne, & after of *Sham* and *Iapheth* his good ſonnes: In *Noah* firſt of that which he did well, and then of his ſinne: *In Cham*, firſt of his ſinne, and then of his curſe. In his brethren, firſt of their reuerence, and then of their bleſſing.

Now wee will ſpeake of the father, and after of his children. *Then* (ſayth Moſes) *that Noah began to bee an husbandman.*

This is the firſt name which is giuen to *Noah* after the flood, he is called a husbandman, & the firſt worke which is mentioned, was the planting of a vineyard: one would thinke when all men were drowned with the flood, and none left aliue to poſſeſſe the earth but *Noah* and his ſons, that hee ſhould haue found himſelfe ſomething elſe to doe

then to plant vineyards: and that the holy Ghost should haue intituled him king of the world, and not a husbandman of the earth, seeing there bee no such men as *Noah* was, which hath more in his hand, then any King hath in the worlde, or shall haue to the worlds end, but thereby the holy Ghost would shewe, that God doth not respect Kings for their titles, nor men for their riches, as we doe, and therefore he nameth *Noah* after the worke which hee did, not after the possessions which hee had, an husbandman.

It seemeth that there was great diuersitie betweene this age and ours: for if we should see now a King goe to plough, a noble man to driue the teame, a gentleman keepe sheepe, he would be scorned for his labour, more then *Noah* was for his drunkennesse: yet when wee read how this Monarch of the world thought no scorne to play the husbandman, wee consider not his princely calling nor his auncient yeares, nor his large possessions to commend his industrie, or modestie, or lowely minde therein. Which may teach vs humilitie, though wee learne to disdaine husbandrie. Of whom will we learne to be humble, if kings giue examples, and the sonne of God humbled himselfe from heauen to earth, and yet wee contemne the example of the Kings of the earth, and the example of the King of heauen.

The time was when *Adam* digged and delued, and *Dauid* kept sheepe, and all the house of *Iacob* were called men occupied about cattell: but as they for this were abhominable to the *Egyptians* (as *Moses* sayth in the same verse) so they which doe like them, are abhorred of their brethren: and they which liue by them, scorne them for their workes, which would be chastened themselues becausse they worke not.

There was no art nor science which was so much set by in former times, and is now profitable to the Common-wealth, bringing lesse profit vnto her selfe that may

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so iustly complaine of her fall without cause, and her despite from them that liue by her, as this painefull science of husbandry: that it is maruell that any man will take the paine for the rest, to bee contemned for his labour and bee a scorne for the rest, which might hunger and starue, if hee did not labour for them more then they do for themselues. No maruaile then though many in the poore countries murmure and complaine, that other cannot liue by them, and they cannot liue themselues: but it is maruell if their complaints doe not grow in time to rebellion, and pull others as low as themselues: for why should the greatest paine yeeld the lesse profit? yet this is their case, for if you marke, you shall see, that the husbandman doth bate the price of his fruites so soone as the dearth is past, though hee raiseth it a little while that dearth lasteth: but they which raise the price of thier wares with him, seldome fall againe, but make men pay as deare when the dearth is past, as if it were a dearth still. Thus a plentifull yeare doth dammage him, and a hard yeare doth vantage them. So this painefull man is faine to liue poorely, fare meanely, goe barely, house homely, rise early, labour dayly, sell cheape, and buy deare, that I may truly say, that no man deserueth his liuing better, no man fulfilleth the law neerer: that is thou shalt get thy liuing in the sweate of thy browes, then this poore sonne of *Adam*, which picks his crums out of the earth. Therefore he should not bee mocked for his labour which hath vexation inough though all men speake well of him: and in my opinion, if any deserue to bee loued for his innocencie, or for his truth, or his paine, or the good which he brings to the Common-wealth, this Realme is not so much beholding to any sort of men, (but those that feede the soule) as those that feede the bodie, that is, those that labour the earth: yet you see how they liue like drudges, as though they were your seruantes to prouide foode for you, and after to bring it to your doores: as the beastes

serue them, so they serue you, as though you were another kinde of men. I cannot thinke vpon their miserie but my thoughts tell mee, that it is a great part of our vnthankefulnesse, that wee neuer consider what an easie life and liuing God hath giuen vnto vs, in respect of them.

If the Apostles rule were kept, they which doe not worke should not eate: but now they which do not worke eate most, and the husbandmen which worke, eate not, but are like Bees, which prouide foode for other and pinch themselues. Let vs consider this, for they had not one law and we another: but the same curse which was denounced vpon *Adam*, was denounced vpon all his children. That euery man shoulde get his liuing in the sweate of his browes. Although I know there be diuers works, and diuers gifts, and diuers callings to worke in: yet alwayes prouided, they which doe not worke should not eate, for in the sweat of thy browes, that is, in labour & trauel: thou King, and thou Iudge, and thou Prelate, and thou Landlord, and thou Gentleman, shalt get thy liuing, as *Adam* thy father did, or else thou doest auoid the curse, and a greater curse shall follow, that is, they which will not sweate on earth, shall sweat in hell.

Adam had food as well as thou, and so had *Noah*, and more then thou, vnlesse thou hadst all, for they had all, and yet they might not be idle: because their hands were not giuen them for nothing: some worke with their pen, some with their tongues: some with their fingers: as nature hath made nothing idle, but that hee which is a Magistrate, should doe the worke of a Magistrate: he which is a Iudge, should doe the worke of a Iudge: hee which is a Captaine, should doe the worke of a Captaine: he which is a minister, should doe the worke of a minister: as when *Noah* was called a husbandman, hee did the worke of an husbandman. This contempt of the countrey doth threaten danger to the land, as much as any thing else in our

dayes

dayes, vnlesse their burthen bee eased, and their estimation qualified in some part to their paines. Thinking that you haue not heard of this theame before, seeing the wordes of my text did lye for it, thus much I haue spoken to put you in mind how easily you liue in respect of them, and to rectifie our minds towards our poore brethren, which in deede seeme too base in our eyes, and are scorned for their labours, as much as wee should be for our idlenesse.

Then (saith *Moses*) Noah *began to be an husbandman.* In that it is here sayd that *Noah* began, it doth not disproue that hee gaue not himselfe to husbandrie before, but it importeth, that *Noah* began to set vp husbandrie againe after the flood before any other, so this good man recomforted with the experience of Gods fauour (which had exempted him and his seede out of the worlde) and reioycing to see the face of the earth againe after the waters were gone, though an old man, and weaker then he was, yet hee returned to his labour a fresh, and scorned not to till and plant for all his possessions, as though hee were an husbandman: such a lowlinesse is alwayes ioyned with the feare of God, and they that are humbled with religion, doe not thinke themselues to good to do any good thing.

Heere note by the way, that none of *Noahs* sonnes are sayd to begin this worke, but *Noah* himselfe: the old man, the hoary head and carefull father begins to teach the rest, and shewes his sonnes the way how they should prouide for their sonnes, and how all the world after should labour and trauell, till they returne to dust: so the olde man whome age dispenseth withall to take his ease, is more willing to prouide for the wants of his children, then they are which are bound to labour for themselues and their parents too, as the Storke doth feede the dam when shee is olde, because the dam fedde her when shee was young. What a shame is

this is to *Shem* and *Iaphat*, that is, to vs which are young and strong, that the Father should bee called a labourer, when the sonnes stand by? Now the ground was barren because of the floud, and could not bring foorth fruite of it selfe, because of the curse: therefore it pittied *Noah* to see the desolate and barrennesse, and slime vpon the face of the earth, which he had seene so glorious and sweete, & fertile, with all manner of hearbes and fruits and flowers before. Therefore he setteth himselfe to manure it, which waited for nothing now, but a painefull labourer to till and dresse it, that it might bring forth delights and profits for sinfull man, as it did before.

By this wee may learne to vse all meanes for the obtayning of Gods blessings, and not loose any thing which wee might haue or saue for want of paines: for that is sinne, as *Salomon* noteth in the 24. of the Prouerbes, when hee reproueth the slothfull husband-man, because his fielde brought foorth nettles and thistles, in steade of grapes, not because the ground would not beare grapes, but because the slouthfull man would not set them. Shall God commaund the earth and all his creatures to increase for vs, and shall not wee further their increase for our selues? As wee increase and multiply our selues, so wee are bound to ioyne hand and helpe, that all creatures may increase and multiply too, or else the fathers should eate the childrens portion, and in time there would bee nothing left for them that come after: this regard *Noah* seemeth to leaue vnto his posteritie, and therefore hee gaue himselfe vnto husbandry, which is commended in him vnto this day, and shall bee recorded of him so long, as this booke is read: whereby wee are warned, that hee which liueth onely to himselfe, is not to bee remembred of them which liue after: But as *Dauid* cared how the realme should bee gouerned after his death, as well as hee did during his life: so though wee die and depart this world, yet wee should leaue that exam-

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ple, or those bookes, or those works, behind vs, which may profit the Church and Commonwealth when we are dead and buried, as much as wee did when we liued among them Euen as *Noah* planted a vineyard, not for himselfe, but for the ages to come after.

Some doe thinke that *Noah* planted the first vineyard and drunke the first wine, and that there was no vse of grapes before: which opinion they are led vnto, that they might excuse *Noah* and mittigate his fault, if hee did sup too deepe of that cup, the strength and operation whereof was not knowne vnto him, nor vnto any man before. But it is not like, that the excellent liquor and wholsome iuyce of the Grape did lye hid from the world so many hundred yeares, and no doubt but there were vines from the beginning, created with other trees: for how could *Noah* plant a vineyard, vnlesse he had slips of other vines or grapes that grew before, seeing hee did not create fruits but plant fruits as we doe? For this is principally to bee noted, that so soone as he had oportunitie to doe good, hee omitted no time, but presently after the floud was gone, and that the earth began to dry, hee plyed it with seedes, and wrought it till he saw the fruits of his labour. By this we learne, to omit no occasion to doe good, but whensoeuer we may doe good, to count it sinne if we do it not.

But if we be so exercised, then all our works shall prosper like the vineyard of *Noah*, because the fruit of the vine doth cheare the countenance and glad the heart of man. Therefore some haue gathered vpon the planting of this vineyard, a signification of gladnesse and thankfulnesse in *Noah* for his late deliuerance, as the Iewes by their solemne feastes did celebrate the memoriall of some great benefit, but I rather iudge, that GOD would haue vs see in this example, what men did in those dayes, and how wee are degenerate from our parents, that wee may prepare against the fire, as *Noah prepared against the water.*

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This is woorthy to bee noted too, GOD did not so regard his husbandrie, but that he had an eye to his drunkennesse, and speakes of his fault as well as his vertue, whereby wee are warned, that though God blesse vs now while wee remember him, yet he will chasten vs so soone as wee forget him: though wee bee in a good name nowe, infamie will rise in an houre: though wee be rich at this present, pouertie may come presently though wee be whole while wee be heere, yet wee may fall sicke before night, euen as *Noah* is praysed in one verse, and dispraysed in another: euen now God commends him for his lowelinesse, and now discommends him for his drunkennesse: as though hee had forgot all his righteousnes, so soone as hee had sinned, and would call in his praise againe.

This was to shew, that *Noah* was not saued from the flood because he deserued to bee saued, but because God had fauour vnto him: for hee which was not drowned with water, was after drowned with wine, As the Pharises when they had done well, were proude of it, and lost their reward, so when *Noah* had done a good worke, he spotted it with sin, and was dispraysed where he was praysed, as though God had repented him that hee commended him. Hee planted well, but hee drunke not well: therefore that which was good, did him no hurt: then seeing hee was trapped with a good worke whatsoeuer we doe, we may remember how ealie it is to sin, if we misse in the matter, or in the manner, or time, or place, or measure, as *Noah* did. Hee which planteth the vineyard is worthy to taste of the grape: but if thou haue found hony, (sayth *Salomon*) eate not too much, least thou surfet. So if thou hast found wine, drinke not too much, least thou surfet. A little wine is better then a great deale, and if thou wilt follow the Apostles counsell, thou must drinke it but for thy stomacks sake, least that happen to thee, which thou shalt heare of this noble patriarch.

Though

Though hee were neuer so righteous before God, and men, though he escaped the destruction, which lighted vpon all the worlde, though hee had all the foules of the ayre and beasts of the land at his commaund, though hee passed the pilgrimage of man nine hundred yeares, yet *Noah* was but a man: so ancient, so righteous, so mightie, so happie, *Noah* shewed himselfe but a man, for drinking the wine which himselfe had planted, hee was drunken. This was *Noahs* fault, he was drunken with his owne wine, as *Lot* was defiled with his owne daughters. If *Cham* his sonnes had taken too much, and stript himselfe as his father did, the holy Ghost, would scarce haue spoken of it, because hee was a man of note, but when the father forgat himselfe, and gaue this offence, marke the maner of the holy Ghost as though hee would shew you a wonder: hee displayeth *Noahs* drunkennesse, as *Cham* displayed his nakednesse: as if hee would say, Come and see the strength of man. Hee which was counted so righteous, hee which beleeued the threatning like *Lot* when the rest mocked, he to whom all the foules of the ayre and the beasts of the earth flocked in couples as they came to *Adam*, he which was reserued to declare the iudgements of God, and to begin the world againe: *Noah* the example of sobrietie, the example of moderation, is ouercome with drinke, as if he had neuer beene the man. How easie, how quickly the iust, the wise, the prudent, hath lost his sense, his memorie, his reason, as though he had neuer bin the man.

And how hard is it to auoid sinne, when occasion is at hand, and pleasant opportunitie tempteth to sinne? it is easier for the bird to goe by the net, then to breake the net: so it is easier for a man to auoyde temptations, then to ouercome temptations: therefore GOD forbad *Balaam*, not onely to curse the people as *Balak* would haue him, but hee forbad him to goe with *Balaks* seruants, knowing that if hee went with them, and saw the

pompe

pompe of the Court, and heard the King himselfe speake vnto him, and felt the tickling reward, it would straine his conscience, and make him doubt whether he should curse or blesse.

Peter but warming himselfe at *Cayphas* fire, was ouercome by a silly Damsell to doe that which he neuer thought, euen to forsweare his Lord God: therefore *Daniel* would not eate of the kings meate, least hee should bee tempted to the kings will, shewing vs that there is no way to escape sinne, but to auoid occation. Therefore *Dauid* prayeth, *Turne away mine eyes from vanitie*: as though his eyes would draw his heart, as the bait tilleth on the hooke *Noah* thought to drinke, hee thought not to bee drunke: but as hee which commeth to the fielde to sound the trumpet, is slaine as soone as he which commeth to fight: so the same wine distempereth *Noah*, which hath distempered so many since. Where hee thought to take his reward and taste the fruite of his owne hands, God set an euerlasting blot vpon him, which stickes fast till this day, like a barre in his armes, so long as the name of *Noah* is spoken of, that wee cannot reade of his vertue, but we must reade of his sinne: whereby euery man is warned to receiue the gifts of God reuerently, to vse them soberly, and to sanctifie himselfe, before hee reach forth his hand vnto them that they may comfort and profit vs, with that secret blessing which God hath hid in them: or else euery thing, the best gifts of God may hurt vs, as the pleasant wine stained and confounded the great Patriarch, when hee delighted too much in it, which hee might haue drunke as Christ did at his last supper, and this disgrace had neuer beene writen in his storie: but GOD would haue a fearefull example like the pillar of salt, to stand before those beastes, whose onely strife is to make tryall, who can quaffe deepest and shewe all thier valiantnesse in wine.

Because there is such warning before vs, nowe wee haue

haue the Drunkard in schooling, I will spend the time that is left, to shew you the deformitie of this sinne. If any heare me which haue beene ouertaken with it, let them not maruell why hee cannot loue his enemies, which loueth such an enemie, as this, which leadeth till hee reeleth duls him till hee bee a foole, and steales away his sense, his witte, his memory, his health, his credite, his friends: and when shee hath stripped him as bare as *Noah*, then shee exposeth him like *Noah* to *Cham*, and all that see him doe mocke him: it is a wonder almost, that any man would be drunke that hath seene a drunkard before, swelling and puffing, and foming, and spuing, and groueling like a beast for who would bee like a beast for all the world? Looke vpon the drunkard when his eyes stare, his mouth driuels, his tongue faulters, his face flames, his hands tremble, his feete reele: how vgly, how monstrous, how lothsome doth he seeme to thee? So lothsome dost thou seeme to others when thou art in like taking.

And how lothsome then doest thou seeme to God? Therefore the first lawe that *Adam* receiued of God, was abstinence, which if hee had kept, he had kept all vertues beside, but intemperance lost all. In abstinence the law came to *Moses*, and hee fasted when he receiued it, to shew that they which receiue the word of God, receiue it soberly. A temperate man seldom sinneth, because the flesh which doth tempt, is mortified, least it should tempt: but when the handmaide is aboue the mistresse, and a man hath lost the image of GOD, and scarce retaineth the image of man, all his thoughts, and speeches, and actions must needes bee sinne, and nothing but sinne, because the band of vertue, sobrietie, is broken, which kept all together: when didst thou want discretion to consider? when didst thou want patience to forgiue? When didst thou want continencie to refraine? When didst thou want heart to pray, but when sobrietie was fled away, and intemperancie filled her roome? If shame let to sinne, it casteth

casteth out shame: if feare let to sinne, it casteth out feare: if loue let to sinne, it expulseth loue, if knowledge let to sinne, it expulseth knowledge, like a couetous Landlord, which would haue all to himselfe and dwell alone.

There is no sinne, but hath some shew of vertue, onely the sinne of drunkennesse is like nothing but sinne: there is no sinne but although it hurt the soule, it beautifieth the body, or promiseth profit, or pleasure, or glory, or something to his seruants: onely drunkennesse is so impudent, that it descrieth it selfe: so vnthankefull that it maketh no recompence: so noysome that it consumeth the body, which maketh sinners spare least they should appeare to bee sinners. Euery sinne defileth a man, but drunkennesse maketh him like a beast: euery sinne defaceth a man, but drunkennesse taketh away the image of man: euery sinne robbeth a man of some vertue, but drunkennesse stealeth away all vertues at once: euery sinne deserueth punishment, but drunkennesse vpbraides a man, while the wine is in the stomacke: and though hee would dissemble his drunkennesse, yet he is not able to set a countenance of it, but the childe descrieth him, the foole knowes that he is drunke, because his face betrayeth him, like the leprosie which brast out of the forehead: so worthily hath hee lost the opinion of sobrietie, which hath lost it selfe. His sonne thinkes himselfe more maister nowe then his father: his seruant makes him a foole: his children leade him like a childe: his wife vseth him like a seruant, and although his drunkennesse leaueth him when hee hath slept, yet no man seekes to him for counsell after, no man regards his word, no man reckons of his iudgement, no man is perswaded by his counsell, no man accounts of his learning, no man hath any glory to accompany with him, but so soone as drunkennesse hath made him like a beast, euery man abhorreth him like a beast, as they did *Nabuchadnezar*: the spirit flyeth from him least it should grieue it, his friendes

friendes goe away least hee should shame them, and no vertues dare, come neere, least he should defile them.

How many things flie out when wine goes in? howe is it then that hee which loueth himselfe, can bee so cruell to himselfe, that hee should loue his life, and shorten his life? that he should loue his health, and destroy his health? that hee should loue his strength and weaken his strength? that he should loue his wealth, and consume his wealth? that he should loue his credit, and cracke his credit? that he should loue his vnderstanding, and ouerturne his vnderstanding? that he should loue his beautie, and deforme his beautie? the Poets neede faining no more, that men are transformed into beastes, for if they were liuing now, they should see men like beasts: some like Lyons, some like wolues, some like Foxes, some like Beares, some like Swine: who is the beast when the beasts satisfie nature, and man satisfieth appetite? when the beasts keepe measure and man exceedes measure? when the beasts are found labouring, and man found surfeiting, who is the beast? I haue read of a bird which hath the face of a man, but is so cruell of nature, that sometimes for hunger shee will set vpon a man and slay him: after when shee comes for thirst vnto the water to drinke, seeing the face in the water like the face of him whom shee deuoured, for greife that shee had killed one like her selfe, takes such sorrow, that she neuer eateth nor drinketh after, but beates, and frets, & pines her selfe to death What wilt thou do then which hast not slaine one like thy selfe, but thy selfe, thy very selfe with a cup of wine, & murderest so many vertues and graces in one houre?

As *Esau* sold his land and liuing for a messe of pottage, so the drunkard selleth his sense: and wit, and memorie, and credit for a cup of wine. Thou hast not murthered thy brother like *Caine*, but thou hast murthered thy selfe like *Iudas*: as the *Rechabites* abstaining from wine, as *Ionadab* bad them, obtained the blessing which God had appointed

appointed to the Iſraelites: ſo let vs take heede, leaſt they which we account Idolaters, whileſt they faſt and watch, obtaine the bleſſing which God hath appointed for vs (get away the bleſſings) while wee ſit downe to eate, and riſe to play. Therefore, as Chriſt ſayd, remember *Lots* wife, ſo I ſay remember *Lot*, one houre of drunkenneſſe did him more hurt, then all his enemies in *Sodom:* remember *Noah* one houre of drunkennes diſcouered that which was hid ſixe hundred yeares. Ten times more might be ſaid againſt this vice: but if I haue ſaid enough to make you abhorre it, I haue had as much as I would.

Some goe about to excuſe *Noah* becauſe hee was an old man, and therefore might ſoone bee taken cupſhot: ſome becauſe the Wines were hotter in thoſe countries then they are with vs, ſome becauſe of his chaunge of drinkes, which had not woonted himſelfe to Wine before: ſome becauſe as moſt men delight in that which by great labour they haue brought to paſſe of them ſelues.

So no maruell though *Noah* had a longing to his owne grapes, following herein the example of a curious cooke which doth ſup and ſup his broth, to taſte whether it bee well ſeaſoned, that he may mend it if hee can, or mend the next: but as the Flie by often dallying with the candle, at laſt ſcorcheth her wings, with the flame, ſo taking, he was taken, and at laſt was drunke: yet this is imputed to him for his fault, that he was drunke, as the puniſhment which followes doth witneſſe. Such is the prouidence of God, that his mercie might be glorified in all, hee hath concluded all vnder ſinne, & ſuffered the beſt to fall, that no man might truſt in his owne ſtrength, and that we ſeeing their repentance may learne to riſe againe, how greiuous ſoeuer our ſinnes bee. If wee haue beene Idolaters, if adulterers, if perſecutors, if murmurers, if muttherers, if blaſphemers, if drunkards: *Aaron*, and *Moſes*, and *Lot*, and *Abraham*, and *Dauid*, and *Salomon*, and *Peter*, and *Paul*, and

and *Noah*, haue bin the like, who raigne now in the kingdome of Christ with his Angels, and so may we, if wee repent like them. These examples, saith *Paul*, are not written for our imitation, but for our admonition.

Thus you haue seene *Noah* sober, and *Noah* drunken where we may see that a man may bee drunke with his owne wine, hee may surfet with his owne meates, he may lust with his owne wife, he may offend with his owne gifts his owne houour may make him proud, his owne riches may make him couetous, his owne strength may make him venturous, his owne wit may make him contentious: therefore as the childe pluckes out the sting before hee takes the hony: so let euery man, before hee receiues the gifts of God, sit downe, and looke what baytes what snares, what temptations Sathan hath hid in them, and when hee hath taken out the sting, then eate the hony and hee shall vse the blessings of Christ, as Christ did himselfe.

FINIS.

A godly prayer to be sayd *at all times.*

BEcause I haue sinned, O Lord, & done wickedly in thy sight, & prouoked thee to anger by my abhominable wickednes, making my body which thou hast ordayned as a vessell for thine honour, an instrument of most detestable filthinesse, O Lord be mercifull vnto mee, and pardon me this great wickednes: looke not vpon mee, good Father, with the eies of iustice, neither do thou draw against me the sword of iudgement, for then how shall I that am but dust, stand in thy presence when thy wrathfull indignation cometh forth as a whirle-wind, & thy heauy displeasure as a mightie tempest, seeing the earth trembleth, the depths are discouered, & the very heauens are shaken, whē thou art angry? Exercise not therefore thy fury against mee, that am but chaffe before the wind, and as stubble against a flaming fire: though I haue sinned greiuously in thy sight, prefering my wicked dēsire before thy holy commaundement: esteeming the pleasure of a moment before eternall and euerlasting ioyes: nay, which is worse making more account of vilenesse and vanitie, and extreame folly and madnesse, then of the glory and maiesty of the most excellent, wonderfull, and blessed God nothing dreading his displeasure, whose wrath maketh the deuils to quake, and burneth vnquenchable vnto the bottomlesse pit of hell? whose might is so great, that by the breath of his nostrils, hee can in the twinckling of an eye destroy a thousand worlds: yet am I bolde, prostrating my selfe before the throne of thy Maiestie, heartily to beseech, and humbly to intreat thee, that thou wilt not deale with me according to my merits, for I haue deserued that thou shouldest rame downe fire and brimstone

from out of heauen vpon me to deuoure mee, or to open the earth vnder mee, to ſwallow me vp quicke into hell: but thou art gracious and full of compaſſion, and rich in mercies, therefore doe men put their truſt vnder the ſhadow of thy wings. I haue none in heauen to flye vnto but thee, nor in earth of whom I may receiue any comfort but at thy fauourable hands, which are ſtretched out day and night, to receiue all that by earneſt repentance turne to thee, being readie to eaſe all thoſe that are laden with the burthen of their ſinnes, and to refreſh their diſtreſſed conſciences. In the multitude of thy mercies I approch vnto thee, O Lord, deſiring thee to looke downe from the height of thy ſanctuary, vpon mee poore and wretched ſinner, and to wipe away mine offences, and to blot out my miſdeedes: eſpecially this my vngracious, vncleane, and vngodly act, that it may not come vp in remembrance with thee, nor bee imputed to mee for euer, for thy Sonnes ſake, O Lord, in whom thou art well pleaſed, in whom thou waſt fully ſatisfied vpon the Croſſe for my ſinnes: graunt mee free pardon and remiſſion of that I haue ſo fooliſhly by my exceeding frailtie, committed againſt thee in this ſhamefull deede. But O thou my vncleane and vnthankefull ſoule, my vngodly and rebellious heart, what did I ſinfull wretch and execrable caitife, ſo blindly and deſperately attempt? How art thou become quite ſenceleſſe, that thou waſt ſo readie to anger thy moſt louing God, and to prouoke thy moſt mighty iudge, that thou mighteſt ſatisfie thy filthy fleſh, ſuborned both by thine and Gods moſt malicious aduerſarie, to greiue and vexe the ſpirit of the Lord, and to dame thy ſelfe for euer? Hath not God of his ſingular fauour, made the heauens of olde and placed the Sunne and Moone in them, two glorious lightes, with innumerable ſtarres, a wonderfull workemanſhip for thy vſe and benefite? Hath he not lifted vp the clouds by his ſtrong arme, and heaped treaſures of raine, hayle, and ſnowe, to doe thee ſeruice?

Hat

Hath hee not in the midſt of the world, layd the foundations of the earth, that thou mighteſt haue a ſtable habitation, and mighteſt from thence behold euery way thou ſookeſt, the walles of this beautifull place? Hath he not gathered the waters into one place, and made the drie lande appeare, & drawne forth by his power a pure ſubſtance of aire betweene heauen and earth, that fiſhes might multiply in the ſeas, foules in great abcuadance flye in the open face of the firmament, tender plants, hearbs, flowers, and trees in all varietie, grow and fructifie vpon the ground: yea, creeping things cattell and beaſts increaſe in infinite number, in paſtures, fields, gardens, orchards, and groues, and all theſe to doe thee pleaſure? Hath he not further giuen thee ſprings and riuers, gold and ſiluer, pearles and iewels, euen plenty of ſtreames, ſtones and mettall, to furniſh thee with whatſoeuer for profit thou needeſt or for pleaſure deſireſt? Hath hee not made the Lord and ruler ouer all his creatures, euen ouer all the huge Elephants, the Whale, the ſtrong Lion, and Vnicorne, and horſe of warre? ouer the ſauage Tigers, Beares, and Woolues? ouer the mightie Eagle, Griffin, Vulter, Oſtrich and Hauke Art thou not clad and defended, fed and enriched, cheared and renowned by theſe his creatures, and that all the parts of thy body, and ſenſes of the mind, might be partakers of his goodneſſe, and with his ſweeteneſſe refreſhed, comforted and delighted in great meaſure? yea aboue all this, hath hee not breathed into thy body, an immortall ſoule, that thou mighteſt remaine with him in glory for euer? Did he not at the firſt frame thee like vnto himſelfe that hee might therefore loue thee as his ſon? Did he not caſt into thy ſpirite the beames of his wiſedome, that thou through thy vnderſtanding mighteſt behold him and his glory, and ſtirred vp ſparkes of goodnes in thy heart, that thou mighteſt by thy affection imbrace him and his bounty, and be made perfectly bleſſed by his infinite happines, who when *Adam* thy vngrateſull Father, by diſtruſting

him that hath faithfully promiſed, was throughly able to fulfill his will, and reſolutely determined exceedingly to aduance him, hauing giuen him this whole world in teſtimonie thereof, by diſcontenting his minde with the excellent eſtate he was placed in of vnſpeakeable loue, vnleſſe he might be as good as God himſelfe, proudly deſiring to make duſt the fellow of him, who was from euerlaſting, infinitly full of wiſedome, power, grace, & maieſtie, and had done all this at the perſwaſion of the moſt trayterous rebell of his right gracious king, and ſpitefull enemie of his moſt bountifull maiſter, euen then when this moſt villanous conſpiring with Gods notorious aduerſary, had deſerued immortall hatred againſt him, and all that pertayned vnto him: yea they are yet vnborne, but contayned in him, whoſe whole maſſe by this impious diſobedience, became by iuſt iudgement a temple of curſed eſtate for euer, and for euer: thou alſo thy ſelfe bringing forth fruite of contempt of his lawe, which is moſt holy, merciſull, and mightie: yet euen then I ſay, of vnſpeakeable pitty and compaſſion intended, nay promiſed, nay laboured to deliuer him and thee from that dreadfull vengeance which yee haue purchaſed by your wicked and vngracious demerits, and to reconcile you baſe abiects and vile caſt awayes, & yet ſtubbourne and ſpightfull haters of the great God *Iehouah*, who when there was no meanes to bee found in heauen, nor ſeas, nor in the earth, nor vnder the earth but that he ſhould damne his onely begotten Sonne, the very brightnes of his glory, who neuer offended him, but was an eternall delight vnto his ſoule, and reioycing vnto his ſpirit, that thou mighteſt bee ſaued, a groſſe lumpe of ſlime and clay, ſtill vexing him by thy wickednes? yet deliuered his ſonne into the full power of Sathan, to put him to a moſt ſhamefull death, by the handes of moſt deteſtable perſons, & did caſt him far away out of his fauour, and threw him downe into the bottomles pit of his vnſupportable wrath and indignation, that thou mighteſt be placed

ced betweene his owne armes in the kingdome of heauen in all royaltie and glory, as his deare and entirely beloued ſonne. Why therefore waſt thou, O my vnholy and vnthankefull nature, ſo readie and prone, ſo violent and head long to commit things highly diſpleaſant in his ſight, who in a maner, and as far as it was poſſible, ſlew himſelfe for thy ſafety when hee had no creature ſo diſobedient as thee? O thou my inward ſoule, & ſpirit of my mind, awake & ſtand vp to defend thy ſelfe, for thou art beſieged with mighty enemies, the prince of darkenes, the rulers of the ayre, the ſpirituall craftines and pollicies of hell, why ariſeſt thou not thou ſluggard? thy foes in great number are prepared with many ambuſhments, hauing a huge armie all malicioufly bent, with venimous dartes to pearce thorow thy heart: they are entred thy holds at all fiue gates of thy outward ſences, yea they haue broken downe thy inwarde doore, and haue left thee but one window towards heauen to eſcape by, euen by thy prayers, whereto the ſpirit of God wayteth thy ſpeedie comming: make haſt, O thou heauy with ſleepe, or thou art taken by thy cruell enemies, whoſe hands are of iron, and their teeth of ſteele, to grind thy verie bones to powder: hearken no longer to that ſtinking harlot, thy wicked appetite, which lying in the boſome, deſireth nothing but thy vtter deſtruction, ſhee perſwadeth thee that thou art in no preſent danger, that ſhee may reioyce at thy miſerable end. It may bee thou art fed to the ſlaughter that though thou goe on a little way in thy pleaſant path, thou maiſt returne backe when thou wilt, & thy little wandring will not greatly bee regarded. O thou vnwiſe and fottiſh heart when wilt thou vnderſtand: hath the Sonne of God endured ſuch paine for the ſmalleſt of thy ſinnes, & makeſt thou ſo light account of ſo greiuous crimes? doth the law thunder curſes, and plagues, & euerlaſting torments againſt thy leaſt inordinate motions, and didſt thou not dread to performe ſo ſhameles a practiſe? Knoweſt thou not that the eyes of God & his Angels, be-

hold thee doing that thou wouldeſt bee aſhamed to doe in the preſence of vngodly men or vncleane beaſts: or doeſt thou not conſider how thou didſt grieue the ſpirit of God who hath vouchſafed of his infinit mercy, to dwell in thy body to this end, cheifly that he might mortifie thy carnall luſts? Why didſt thou then defile his temple which he hath ſanctified to be a houſe for himſelfe to dwell in? take heede thou driue not out ſo worthy a gheſt, by ſuch ſwynish and fleſhly behauiour, who if he once depart, then ſhalt thou be a hold for deuils, & legiõs of damned ſpirits that they may ſtuffe thee full of all manner of iniquity, & then at length become pitch and brimſtone, to maintaine the fire of Gods ſcorching wrath in thy ſinewes, ſpirits and inward bowels drinking out in full meaſure the dregs of the wine of his rage and fury: and canſt thou be blind and retchleſſe that for the vaine pleaſure of ſin for a little while, thou wilt conſtraine God to torment thee euerlaſtingly, who it may bee euen at this inſtant, if thou wilt ſtill try his patience & long ſufferance, will ſuddẽly take thy ſpirit from thee, or come in iudgement to recompence to all ſinners by his final ſentẽce in the burning of the whole world, the ſtipend of horrour, ſhame confuſion and vtter reprobation & weigh with thy ſelfe, that to approach to God, is the cheifeſt ioy of his choſen, to behold his glorious countenance in the face of his Son, whereas thy ſins doe ſeperate thee from him & make thee afraid to ſpeake to him by prayer, which is the chiefeſt and greateſt ſolace in this mortall life. how much more will thy vngodlines make thee wiſh delay of the laſt iudgment, the ſpeedy and preſent comming whereof, is a chiefe prop of our ſight: and withall remember how the deuill that roaring Lyon, laboureth by this impure acte, to make thee moſt filthie and lothſome in the ſight of GOD, and reioyceth to ſee thy gracious Father, mercifull Sauiour and comfortable Sanctifier, ſo abuſed and withſtoode, and angred by thee, whom hee hath wonderfully made, carefully preſerued and dearely redeemed, and tenderly loued

ued, that if it may bee, thou shouldest by vtter Apostasie dishonour him in the face of the world, who hath aduanced thee in the presence of all his Angels: and though thou be so sure in faith that thou canst not vtterly fall (the consideration whereof should make thee more dutifull, and not incourage thee in sinfull course) yet mayest thou by little and little, & by often falling, bring thy selfe into a better liking both of the wicked & of wickednes it self, whō thou oughtest to hate with a perfit hatred, & then God by iust iudgement cast thee into a sure sleepe, that thy filthines may bee seene of men, & thou condemned to the greife of the righteous, and scorned to the shame of the vngodly, and in the meane season, by prouoking Gods iudgment, bee spoyled of thy goodly ornaments, of thy godly desires, of religious thoughts, of zealous affections, of christian communication, of holy indeuours, of assured perswasions of faith, of stedfast waytings through hope, of constant suffering by patience, & hearty reioycings from loue. In the perfit consummation of which things, because al happines consisteth, beware thou careless wretch, least suddainely by thy abhominable filthines, thou either for a time wholy depriue thy selfe of comfortable feeling of these things, or much diminish thy present graces and blessings receiued of the holy spirit, to the glorie of God the father. But why doe I vtter my voyce, or striue to make a dead carkas moue? O quickē thou me that art the fountaine of life, and call thou out of heauen thy dwelling place, that my wandring soule may heare the voyce of her shepheard, and follow thee whither soeuer thou leadest: nay of thy tender compassion take me vp vpon thy shoulders, & carry me gently into thy fold againe: for theeues haue stolne me away, & haue bound my feete so that I cannot gee, & they watch for me vntill thou art gone, that they may carry me away quicke from thy pastures: O doe thou therefore presently deliuer me, and giue me thy helping hand: O cast thou downe by thy spirit my raging lust, and by thy grace subdue mine vntamed affection. I am weake, O Lord, and vnable to resist the force

of my mighty aduersarie: send thy helpe from aboue, and saue me out of the iawes of this cruell Lyon: thou hast deliuered mee out of the mouth of hell? O let not the gates therof any more preuaile against me: let me not any longer be occupied in vngodlines, least my enemie triumph ouer me, saying in his malicious heart, There, there so would I haue it: Let this sin be far from me, O Lord, least I should defile my selfe any more with this notorious wickednesse: worke therefore in my heart an vtter detestation of it, that I may euer hereafter keepe my selfe pure and vnspotted for thy kingdom. Thou that art able to make of stones childrē to *Abraham*, mollifie I pray thee my stony heart, that all manner of son-like affections may bee imprinted therein: plucke vp, O good Father, these rootes of bitternesse, that no vnsauory fruite may come of the tree, which thou by thine owne hand hast planted, I desire, I looke, I call, I cry, for thy assistance, that I may conquer this vnruly motion. O blessed Sauiour that hast graunted so many petitions vpon earth, to them that were carefull for the body, fulfil, I pray thee, this my desire, not for health, nor strength, nor riches, nor honour, nor for food, nor apparell, but for thy heauenly grace and inspiration: yea let me lose all those rather then be left in my sinfull flesh, that I should be ruled any longer thereby. Mortifie good Father in me the old body of sinne, and giue vnto me a new body, purged from these dead workes, to serue the liuing God, renew my spirit dayly, that I may cast away these workes of darkenes: let it be enough, O mercifull father, that my weaknes in falling heretofore, hath beene made knowne vnto me, least I should bee too proud. Now let thy strength appeare in putting this mine enemie vnder my feet, that thereby I may be bold to put my confidence in thee. Why should my body made by thine hand, & my soule framed according to thy image, bee giuen ouer as a pray into the hands of Sathan? Deliuer me, O Lord, from the snares of the hunter, & preserue me from the hand of mine enemies, who lieth in wait for my spiritual life, & laboreth my euerlasting destruction so: all I praise thee for thy great goodnes, & magnifie thy

name for giuing me conqueſt ouer my aduerſary that is to ſtrong for me. To thee I flie for ſuccour till this tempeſt be ouer paſt, hide me I pray thee vnder thy ſhield & buckler, that none of the fiery darts of Sathan take hold on mee. Good Lord, for the loue thou beareſt vnto mankinde, for thy Sonnes ſake, who hath taken our nature vpon him, grant that I may not be tempted aboue my ſtrength, and that in all temptations I may flie vnto thee, as a horne of my ſaluation, yeelding thee moſt humble & hearty thanks for that thou haſt giuen mee a deſire to withſtand my ſinfull fleſh, which thy worke I beſeech thee for thy names ſake, to perfect and fully accompliſh.

Mat 26.41.

Watch and pray, leaſt yee enter into temptation: the ſpirite is willing, but the fleſh is weake.

Another zealous Prayer.

ETernall God, almightie, and moſt merciſull: wee thy unworthy ſeruants: proſtrate before thy throne of grace, do yeeld our ſelues body and ſoule vnto thee for all thy benefites, which thou from our birth haſt heaped vpon vs, as though we had alwayes done thy will: although wee occupied about vaine thinges neuer marked, neuer loued, neuer ſerued, neuer thanked thee ſo heartily for thē, as wee eſteeme a mortall friend for the leaſt curteſie. Therefore we come with ſhame & ſorrow to confeſſe our ſins, not ſmall, but greiuous, not a few, but infinit, not paſt, but preſent, not ſecret but preſumptuous, againſt thy expreſſe word & will againſt our owne conſcience, knowledge, & liking, if any had done them but our ſelues. O Lord if thou ſhouldeſt require but the leaſt of them at our hands, Sathan would challenge vs for his, and wee ſhould neuer ſee thy face againe nor the heauens, nor the earth, nor all the goodnes which thou haſt prepared for man, what ſhall wee doe then, but appeale vnto thy mercy, and humbly deſire thy fatherly goodnes, to extend that compaſſion towards vs, which thy beloued Sonne our louing Sauiour hath purchaſed

chaſed, ſo mightily, ſo graciouſly, and ſo dearely ſo vs? wee beleeue & know, that one drop of his bloud is ſufficient to heale our infirmities pardon our iniquities, & ſupply our neceſſities, but without thy grace, our light, our ſtrength our guide we are able to do nothing but ſin, as wofull experience hath taught vs too long, and the example of them which are void thereof, whoſe life is nothing elſe but the ſeruice of the worlde, the fleſh and the deuill. Therefore good father, as thou in ſpeciall fauour haſt appointed vs to ſerue thee, like as thou haſt ordained all other creatures to ſerue vs, ſo may it pleaſe thee to ſend downe thy heauenly ſpirit into our hearts, change our affections, ſubdue our reaſon, regenerate our wils, and purifie our nature to this dutie: ſo ſhall not thy benefites nor thy chaſtiſements nor thy word returne voyd, but accompliſh that for which they were ſent, vntill wee bee renued to the image of thy Sonne. Good Lord, wee beſeech thee, looke downe in the multitude of thy compaſſions, vpon thy militant church, this ſinfull realme, thy gracious ſeruant, our dread ſoueraigne, his Honorable Councell, the ciuill magiſtrates, the painefull miniſters, the two vniuerſities, the people that ſit in darknes, & all that beare thy croſſe. Gather vs into one communion of thy truth, and giue vnto euery man, a ſpirit to his calling, that we being mindfull of the account, and that we are called Chriſtians, may firmely reſolue, ſpeedily begin, and continually perſeuere in doing and ſuffering thy holy will. Good Lord bleſſe and ſanctifie our meeting that no temptation hinder me in ſpeaking, nor them in hearing, but that thy word may bee heard and ſpoken as the word of God, which is able to ſaue our ſoules in that day There is no cauſe, O God moſt iuſt, why thou ſhouldeſt heare ſinners which art diſpleaſed with ſin, but for his ſake which ſuffered for ſin and ſinned not: in whoſe name wee lift vp our hearts, hands, and voyces vnto thee, praying as he hath taught vs: *Our Father which art &c.*

FINIS.

some time after his Death, could scarce mention his his Name without Tears.

Haveing spent about a Quarter of a year wth Dr. Ward he was sent for back to Eaton where he gave a full proof of his Improvmt. for he made an Almanack and therein Calculated ye Eclipses for many years before-hand. When he was about seventeen yeas old he was choosen into Kings Colledg in Cambridge.

He is choosen into King Collidge

His ornaments of Nature was candid and Aimable his demeanour courteous and obligeing, so all could not but spake well of him, he had very much power over his passions.

Yet all this while very probably understood little of the worth of a Christ and ye pretiousness of his soul, he had Indeed studied ye Heavens and knew ye motion of the Sun moon and Stars but yt was his contemplacon. he thought yet but Little of God who made all these rare lumi-naries the creature had not yet led him to the Creator yet God who from all Eternity had choosen him to be one of those who shall shine as the sun in ye firmamt. [illegible] with himself in glory did when he was about

His Conversion

Industrious mr Langley; where he made a considerable progress in ye Latine and Greek Languages; and when he was about Eleuen years old, he took a great fancy to the Study of Arithmetick, and of the Hebrew Tongue.

About this time his parents removing into a village Called Aspoden, met with an opportunity of having this their Son to be farther Instructed by a Learned neighbour, who was pleased to esteem it a pleasent diuersion to red ye Mathematicks to him, being now about Twelue years old. And he made so rare a Progress in these profound Studies, that he was able to read Oughtred with understanding before he was Thirteen years old. He studies the Mathematicks.

A Person of quality hearing of the admirable proficiency of this young youth, sent for him up to London, and kept him in his house for some time to read ye mathematicks to him: and that which made him the more to be admired, was, that what he did, he did it with such great Facility. He had also no smale skill in musick, and in other concomitance mathematicks. His proficiency

Anthony Cyber

down packets of Divine [illegible]
=ourse so Substantialy and Experimentaly of the great things of God ye it would not at all have unbecome a gray head to have owned what he wrote.
He was very like unto young Elihu, in whose words he used to Excuse his freedom with persons of Gravity whose Souls he did deeply commiserate. He said, Days should speak, and multitud of years should teach wisdom: But there is a spirit in man, and the Inspiration of ye Almighty gives them understanding: I am full of matter; the Spirit with in me convinceth me: Behold! My Belly is as wine which hath no vent; It is ready to burst as new Bottles I will speak that I may be refreshed, &c O then how sweet was the favour of his Graces! how could he not but speak ye things which he has seen and heard? And even invite all the world to tast and see how good the Lord was.
He began first with his near and deare Relations wooing and begging of them to mind their pretious and Immortal Souls, and speedily to lay in Provision [illegible] a Death-Bed, and Eternity. O with what compassion [illegible] cause of Christ with their Souls!

that

while to be borne.

[illegible] work of conversion was not carried on in his soul after that dreadfull manner as it is upon some who precedently have been very bad (as in the case of Mr Robert Bolton) or to whome God intends to comunicate much and to make great use of (as in the case of St paul) but ye Lord was pleased by Gentle draughts to disolve ye stone and sweetly to unlock his Heart by the Exemplery life and sweet and powerfull discourse of a young man in ye Colledge whose Heart God had inflamed with a Love to his pretious soul, whereupon he took ye first opportunity to sett upon this hopefull plant and Gods Spirit did so sett home his holsome Instructions & counsel with such evidence and power that they proved Effectual for his Awakening out of his Spiritual Lethergy the rather being accompanied with a profitable and powerfull preaching of these two worthy Divines Dr Arrowsmith & Dr Hill together with reading several parts of Mr Baxters Sts Everlasting Rest.

ye manner & meanes of his conversion

Now a strange Alteration might be Easily discerned in the man he now looked quite another way of what he did formerly, he was now taken up so much with things above the moon and stars that he had [illegible]

his strang chang

Brilliant Fisher

about eighteen years old shine in upon his soul with power convincing him in letting him see that I was but a poor thing to know so much of ye Heavens and yet never to come there, and that the greatest knowledg in the world without Christ was but an Empty dry business He now thought ye Mr Robert Bolton had good reason for it when he said Give me the most magnificent glo ryous worldling that ever trod upon Earthly mold richly cowned with all the ornaments and excellencies of Nature Art posicies and pferments or what heart can wish besides yet without the life of Grace to animate & Enable them, he were to the eie of Heavenly wisdom but as a rotten Carkess stuck over with flowers, and guilded rotteness and golden damnation he now began to be of Anaxagoras's mind yt his work on Earth was to Study Heaven, & to get thither and that Except a man might be admitted to greater preferments then this world can bestow upon her favourite it was scarce worth ye while to be borne.

[illegible] work of conversion was not carried on in his soul after that dreadfull manner as it [illegible]

Leasure and his pleasure to think of these things except it was as they pointed higher, he now began not to least so much sweetness in those kind of Studies which formerly he took somuch delight in he now began to pitty them who was curious in their inquiries after every thing save that wch was most needfull to be known Christ and themselves and that which he somtimes Esteemed his gain he now accounted lost for christ yea doubtless he Esteemed all thing but as dung and dross in comparison of Christ and desired to know nothing but Christ and him Crucified.

Now ni Janeway began to cast about him how he might best improve what he did already know and to turne all his studies into the right channel grace did not take him of from but made him more diligent and Spiritual in his Studies and now Christ was al the bottom and End of every thing o how how did he plott and contrive how he might express his Love and thankfull ness to him who had brought him out of darkness into his mervoulous light and translated him into the

kingdom of his dear Son. to this End he sent up and

Life of S. John Janeway who dyed Ano Do. 16[illegible]

John Janeway was borne at Lylly in ye County of Hertford October ye 27th Ano Do. 1633 of Religious parents to whom he gave early hopes of much comfort & ye Symptomes of Somthing more then ordinary, quickly appeared in him. Insomuch as some that saw him in his child hood much feared that he would not live long, but others thought God had somthing more then ordinary for him to do before he died, and he soon made it appear yt neither of them was mistaken in their judgmts. When he first set forwards he soon outran his Superiours for Age in Learning: and some yt were no incompetent Judges, thought yt for pregnancy of witt, Solidity of Judgment, vastness of Intellectuals, and fizmness of memory, he had no Superiors & few equals (considering his age.

His birth & parentage

His [illegible] pa[illegible]

He was Initiated in ye Lattin Tongue by his own ffather, and then sent for some time to St. Pauls School in

His Education

he is Cho-
sen

Ano Dº 1646 he was by ye Learned Gentleman Mr. Fran-
cis Reus, Provost of Eaton Colledge, chosen for one of ye
Foundation of yt School, haveing been first Examined
by the Provost and Posers in the Hebrew Tongue, which
was beyand president. There he gave no unsitable retu-
rns to those high expectations which were conceived of
him.

his rare
progress

After a little continuance at Eaton, he obtained leave
of his master to go to Oxford for ye perfecting of his
Studies in ye mathematicks, where he was owned
by that great Schollar Dr. Ward one of the Professors
of that University, under whome he attained to a stra-
nge exactness in those Studies, their being nothing in
them within humane reach, which he would not Com-
pass. This Great and Learned Dr. Gave him great enco-
uragements and helps, and looked upon him as one of